



Commons House

Munday Febr 21. An. Dom. 1641.

It is this day Ordered by the Committee for Printing and Publishing of Books, &c. That Mr *Jackson* Minister of Saint *Michael* in Woodstreet *London*, be desired to peruse Mr *More* his Translation of Mr *Mede* his book on the *Revelation*, this day presented to the said Committee to be licenced, and to report to the said Committee his opinion therein, and concerning the Printing thereof.

John White.

I Have according to the Order of the Committee for Printing, &c. read over Master *More* his Translation of Mr *Mede* his booke on the *Revelation*, and finde it to be exactly Translated, and that the booke it selfe gives much light for the understanding of many obscure Passages in that sweet and comfortable Prophecie, and though Master *Mede*'s opinion concerning the thousand years of the seventh Trumpet be singular from that which hath bene most generally received by Expositors of best esteem, and I conceive hath no just ground, yet he therein delivers his judgement with such modestie and moderation that I think the Printing of it will not be perillous: and therefore conceive that the publishing of this Translation is a good work, and may with Gods blessing yeeld much comfort to many.

April 18. 1642.

Arth. Jackson.

It is Ordered by the Committee of the Commons House of Parliament concerning Printing, this eighteenth day of *April 1642*. That the booke Intituled the *Key of the Revelation*, &c. be Printed.

John White.

The Key of the
REVELATION,
searched and demonstrated
out of the Naturall and proper
Charecters of the Visions.

WITH

A *Comment* thereupon, according to
the Rule of the same Key, published in
Latine by the profoundly Learned

Master *Joseph Mede* B. D. late Fellow of
Christs Colledge in Cambridge,

For their use to whom God hath given a love and desire
of knowing and searching into that admirable Prophecie.

Translated into English by *Richard More* of *Linley* in the
Countie of Salop. ESQUIRE, One of the Burgeses
in this present Convention of Parliament.

REVEL. I. 3.

Blessed is he that readeth (that is, interpreteih) and they that heare (him that interpreteih) the words of this Prophecie, and keepe those things that are written therein: for the time is at hand (that is, is now present) wherein the same things shall begin to be fulfilled, and daily more and more shall be fulfilled.

With a Preface written by Dr *Twisse* now Prolocutor in the
present Assembly of Divines.

Sept 27 1643

Printed at LONDON by R. B. for *Phil. Stephens*, at his Shop
in Pauls Church-yard at the signe of the gilded Lion. 1643.



A P R E F A C E

written by *Doctor Twisse*,
shewing the Methode and Excellency
of Mr. *Medes* interpretation of this My-
sterious book of the R E V E L A T I O N
of Saint J O H N.



Any shall runne (or passe) to and fro,
and knowledge shall be encreased,
Dan. 12. 4. I lighted some times
upon a wittie interpretation of this
passage in a certain *Manuscript*; and
the interpretation was this. That
the opening of the world by Navi-
gation and Commerce, and the increase of knowledge,
should meet both in one time, or age. The observation
is justified by experience, howsoever Divines may
judge as they see cause of the congruities thereof unto
Daniel's text. And this increase of knowledge, which
these latter times have brought forth, appears in no-
thing more remarkably, then in the interpretation of
this mysterious booke, the Revelation of Saint *John*.
And as the mother of *Solomon* saith of the vertuous wo-
man, whom she describeth, *Pro 31. 29.* *Many daughters*
have done vertuously, but thou surmountest them all. In like
sort may it be said of Mr. *Mede* in reference to his Ex-
positions of the *Revelation*. Many Interpreters have
done excellently, but he surmounteth them all. Nei-
ther should this seeme strange, that being advanta-
ged

Doctor Twiss's Preface.

ged by the labours of those that went before him, hee hath added something of his owne, wherein hee hath surpassed others, yet without disparagement to any; *invidiosus luxuriosus*, any man may adde something to the labours of others, as *Aristotle* hath it, *Ethic. 1.* *Πως γαρ παρ' αλλων των σοφων εμαρτυρεται οτι οτι;* by these meanes Arts grow to perfection. Thus wee save the credit of ancient Writers, though in some things, many of the present age doe excell them; for they have carried us on their shoulders to a great height by their instructions, and for us to soare a little higher, it is no great advancing of our abilities; certainly no disparagement at all to them by whom we have profited in an high degree. Thus a dwarfie lifted up on a tall mans shoulders may easily discover much more then hee, thanks be to the tall man for it. Thus a Wren carried on an Eagles shoulders, to the highest pitch of her soaring aloft, if, when the Eagle is weary, the Wren springs up somewhat higher; this is no great glory to the Wren, much lesse any dishonour to the Eagle.

Yet to confesse a truth, *Master Mede* hath many notions of so rare a nature, that I do not finde he is beholding to any other for them, but onely to his owne studiousnesse and dexteritie, with the blessing of God upon his labours.

1. And here, First, I doe observe Gods direction of him in the course that he hath taken.

(1.) As First, in his *Clavis Apocalyptica*, the *Key* of the *Revelation*, wherein hee hath drawne together the homogeneall parts of it, dispersed here and there, yet belonging to the same time; the indistinction whereof may expose many to no small error ere hee be aware, conceaving all the Passages in the *Revelation* to be ordered in place, according to the order of time

Doctor Twiss's Preface.

time wherein they were fulfilled, which is found to be otherwise, as in the *Key* is manifested, representing many perticulers mentioned in different places, yet belonging to the same time.

(2.) Secondly, the Authour gave himselfe to write *Specimina Essayes*; wherein he goes over every part of this book (excepting the three first Chapters) taking a generall view of each as he goes.

(3.) Thirdly, he proceeds to a more full Comentarie from the fourth Chapter to the fourteenth, that which followeth from thence to the end, contains onely his former conceptions, which he called *Specimina Essayes*, or first adventures.

Secondly, whereas in performancies of this nature, 2. two things are necessarily required. 1. A right discerning of the meaning of the words and phrase, which for the most part is Figurative and Tropicall, the more exactly to finde out the sence of the Prophecie thereby. 2. A right accomodation of each part, unto the proper time of the Historie, concerning the accomplishment of things foretold.

(1.) As for the first of these, the whole Body of the *Revelation* for the most part, being carried along by Figurative expressions: it is requisite to observe the *Genius* of Scripture phrase in this kinde; wherein *Master Mede* excells, and hereby the sence is cleared in such sort as to give great satisfaction. As in opening the mystrie of the battell in heaven, *Revel. 12.* and the casting downe of Satan unto the earth, hee shewes that States and Kingdomes in the world Politicall, are indeed much answerable to the condition of the world Naturall, and accordingly represented in Scripture: for as the world Naturall consists of heaven and earth: so in each State a Kingdome is found

Doctor Twiss's Preface.

found som what answerable hereunto, and that is the Nobilitie and the Laitie. And as in heaven there are Sunne, Moone, and Starres of lesser and greater magnitude: so in every Kingdome there is a King and Queene, and Nobles, and that in great varietie of degrees of magnitude. And as in the earth there is great varietie of creatures, as of trees of various sorts, and of herbs and flowers: so in the people of any Common-wealth, is found great varietie of differences. And upon this ground, and by this course of interpretation which hee taketh, whereas other Writers many times give pretie interpretations, which the Reader perhaps could wish to be true; *Mr. Mede* by his grounds and manner of proceeding convinceth the Reader of the truth of that sense and meaning the Text, which is delivered by him, even to admiration.

- (2) And when this is done, as for the accomodation of the matter of fact in this prophetic thus interpreted by him, unto its proper time; this requireth great skill in History; and I have found that *Master Mede's* friends, who have been acquainted with the course of his Studies, would give him the bell for this, as herein out-stripping all others.

3. Thirdly, I have observed some notable distinctions in this Comentarie of *Master Mede*, which have given me great content, as giving great light to the cleare understanding of many things which otherwise would prove very obscure. As for example.

- (1) The distinction between the book sealed with seaven seales, which he calles the greater book; the contents whereof indeed are very large, containing an History from the beginning of the preaching of the Gospel, to the end of the world: and this hee saith,
- con-

Doctor Twiss's Preface.

contains *fata imperij*, the fortunes or destinies of the Empire, (2) and the little book mentioned, *Revel. 10.* which he saith contains *fata Ecclesie*, the fortunes or destinies of the Church. The first contains the seaven Seales, and the seaven Trumpets; for the seaventh Seale produceth the seaven Trumpets.

- (1) The six first Seales containe the Storie of the Emperies continuance unto the dayes of *Constantine* included; in whose dayes there being a strange Metamorphosis of the Empire from Heathen to Christian, this change is represented in such a manner, as if it were the ending of the world, and the beginning of a new; which in my conceit seems very judiciously delivered by him.

- (2) Then the seaven Trumpets (which are the contents and matter of the seaventh Seale) represent the judgements of God upon the world, for standing out against the Gospel; and shedding the blood of the Saints.

- (1) By the heathen Emperours, and for that cause, ruine was brought upon the Empire by degrees, untill it was rent and torne into ten Kingdomes, which is set forth by the parts thereof in foure degrees, and accordingly that fills up the materiall contents of the foure first Trumpets.

- (2) The other three Trumpets are called *Woe* Trumpets, containing the judgements of God upon the Antichristian world, the degenerate States of Christendome; (First) by the *Saracens*, the contents of the first *Woe* Trumpet. (2) By the *Turkes*, the contents of the second *Woe* Trumpet, *chap. 9.* (3) By the end of the world, *Revel. 11. 15.*

- (2) Another distinction there is mentioned by him, and which carrieth great light with it, of great use for
- (a) the

Doctor Twiss's Preface.

the clearing of the state of Christs glorious Kingdom here on earth : and that is, *Revel. 21. 24.* And the Nations that are saved (*ἡ σωθήσεται* that is, which escape the fire, or are saved from the fire at Christs coming) shall walk in the light of new Ierusalem: by which it appears clearly that new Ierusalem is one thing, and the Nations that escape and are saved from the fire, wherewith the earth and all the workes thereof shall be burnt in the day of Christs coming, *2. Pet. 2.* and *1. Thes. 1. and 2.* these I say are another thing, and must be distinguished from new Ierusalem. For in the light of this new Ierusalem, those nations shall walk, as is expressly testified. And the distinction *M^r Mede* conceaves to be this; By new Ierusalem is meant Christ and his raised Saints, who are called the Saints whom he shall bring with him, *1. Thes. 4.* and by the nations are meant, all the faithfull servants of God who shall be found here alive at Christs coming.

- (3) And I finde that the want of distinguishing these, the ancient Fathers, and particularly *Epiphanius*, have discoursed very wildely against the glorious Kingdom of Christ here on earth, yet in just opposition to the *Corinthians*, whose guise it was to discourse very carnally of the glorious Kingdome of Christ; The consideration whereof moved *Austin* to relinquish the doctrine of Christs Kingdome here on earth, which formerly hee embraced, as himself professeth in one of his works *De civitate Dei*, where he treats thereof.
- (4) Yet as *M^r Mede* hath (in my judgement) exceeded in merit all others that went before him in this Argument; so others after him, may go beyond him in some particulars; As to instance in a particular, or two or three.

(1) The

Doctor Twiss's Preface.

- (1) The discovery of the true meaning of the number of the Beast 666. by *M^r Potter*, wherewith Master *Mede* himself was exceedingly taken even to admiration, professing it to be the greatest mystery that hath been discovered since the beginning of the world.
- (2) The same Master *Potter* hath other strange mysteries to be discovered out of the same number, and especially out of the fraction thereof, which as yet he hath not made publike.
- (3) So likewise in explication of the mysterie of the two Beasts mentioned, *Revel. 13.* hee differeth from *M^r Mede*. And I have seen an excellent discourse thereupon, but as yet he hath not communicated it to the world. What cause have wee to blesse God for bringing us forth in these dayes of light: may we not apply that of *Esay* unto these times? *when darkenesse* ^{*Esay. 60. 2.*} *covered the earth, and grosse darkenesse the people; the Lord hath risen upon us, and his glorie hath bene seene upon us.*
- (1) Not onely in respect of the great Reformation wrought in this Western part of the world an hundred yeeres agoe and more: God awaking as it were out of a sleep, and like a gyant refreshed with wine: and the Lord Christ awaking, and stirring up his strength for the raising up of *Jacob*, and restoring the desolations of *Israel*, and blessing us with a resurrection of his Gospel, and discovering the man of sin, and blasting him with the breath of his mouth.
- 2) But also opening the mysterie of the slaughter of the Witnesses, which we have just reason to conceive to have beene on foot divers yeares, not by judicall proceedings only in the Martyrdom of Gods Saints; but by the sword of war, First in the Low-Countries, then

(b 2)

Doctor Twiss's Preface.

then in *France*, after that in *Bohemia*, then in *Germany*, (which how long it should continue *M^r Mede* professeth to be vncertaine) and now amongst us, First in *Ireland*, then in *England*, and that by the Antichristian generation, with so manifest oppositon unto truth and holinesse under a Protestant Prince, as I thinke the like was never known since the beginning of the world.

After this strange warre and slaughter of the Witnesses which hasteneth to a Period, the continuance of it shall be but three years and an half, in which space of time, they that dwell on the earth shall rejoyce over them and make merrie, and send gifts one to another, because these prophets tormented them that dwelt upon the earth. But after three dayes and an halfe when the Spirit of life from God should enter into them, and they stand upon their feet, great feare should fall upon them which saw them. And a voyce shall bee heard from heaven, saying unto them, Come up hither. And they shall ascend up to heaven in a cloud, and their enemies shall behold them: But certainly when that comes to passe, the same houre there shall be an Earthquake, and the tenth part of the Citie shall fall. This Citie undoubtedly is *Rome*, which Master *Mede* proveth curiously to be at this day precisely the tenth part of the Citie of *Rome*, as it was in Saint *Iohns* dayes when this prophecie came forth: and in the Earthquakes shall be slaine of men (of names of men) seven thousand; which Master *Mede* interpreteth men of qualitie.

It followeth, *The second Woe is past*; Now that Woe was the plague of the Christian world by the Turkes: whereby is signified the destruction of the Turkes, which

Doctor Twiss's Preface.

which people I take to be all one with *Gog* and *Magog* in *Ezekiel*, represented there as the great enemies of the Iewes invading the land of Jewrie. And the Hebrew doctors conceive that warre of *Gog* and *Magog* to be yet to come.

Here it may be objected, that the Turke is Lord of the land of *Canaan* already: I grant it, but when the time shall come for the calling of the Iewes, which Master *Mede* conceived should be wrought in a strange manner, by the appearing of Christ unto them, as he appeared unto *Paul* at his conversion: Saint *Paul* acknowledging that grace to have been shewed to him first, implying, that the like grace should be shewed to others after him. Then I say, upon this their conversion, they shall gather themselves together from all places toward the land of *Canaan*, where shall be the place of Christs throne in his glorious kingdome here on earth: upon which coming of the Iewes into the land of *Canaan*, the Grand Seignior will be moved to raise all his power gathered together out of all Nations under him to oppose them, and at first shall prevaile, as we read, *Ezekiel* 28. and *Zachariah* 14. in the beginning: but in the issue the Iewes shall prevaile. For *Saviours shall come up on Mount Sion*, and the Kingdome shall bee the Lords, *Obadiah* 21. *Thither shall the Lord cause his Mightie ones to come downe. Let the Heathen bee awakened, and come up to the valley of Iehoshaphat: for there will I sit to judge all the Heathen round about*, *Joel* 3. 11, 12. And the Lord shall be King over all the earth, in that day shall there

Doctor Twiss's Preface.

there bee one Lord, and his Name One, Zachariah 14. 9. So that this implies the calling of the Jewes a little before. And whereas both Gog and Magog, shall be destroyed by fire, *Ezechiel* 39. and the Man of sinne by fire, *2. Thessalonians* 2. Master Mede was of opinion that all this is but one and the same fire, even the fire that shall bee at Christs coming, *2. Thessalonians* 1. 8. and 2. 8. Then follows the second Resurrection of the dead, and Christs Kingdom, the contents of the seaventh Trumpet, *Revelation* 11. 15. Even so come Lord Iesus, Come quickly.

William Twisse.



The Translator, to the Reader.



OF at sundry times, and in divers manners, *Heb. 1. 1, 2* spake in time past unto the Fathers by the Prophets. He hath spoken unto us in these last dayes by his S O N N E, by whom not only the Gospel of Salvation is communicated unto us: but also the revelation of future events, to *Revel. 1. 1* fall out in this last age of the world, to be shewed to his servants, signified by his Angels unto Iohn one of his Witnesses and Apostles, most necessarie for our knowledge, as appeareth by the Blessing pronounced to him that readeth, and them that *Revel. 1. 3* heare the words of the Prophecie, and keepe those things which are written therein: For the time was then at hand, when some of them should fall out, and all in their severall seasons foretold. The obscurity of this (as of all other Prophecies) until the event should manifest them, hath discouraged many in bestowing their time to read and meditate therein; not considering that the Almighty Lord (who having the abundance of Spirit, *Matth. 12. 34.* could have set forth all things easie to the understanding of the simplest) hath so disposed his Treasures, that by prayer and diligence men might be enabled through the guidance of the Spirit to attain unto them, and so have them in greater estimation. Many learned men have written Expositions of parts of this Revelation, some of the whole: amongst them, I fell upon this learned Commentarie of Master Medes, with the Apocalyptrique Key before it. The Exposition and Methode so pleased me (though
the

The Translator to the Reader.

the phrase were something difficult) that to make the better impression of it in my memorie, I undertooke to translate it, and did finish it long since. I communicated it with some friends, and subjected it to their correction: hence it comes to passe (by their desire) that it is made publike. I humbly crave pardon, if my ill expression hath detracted from the Authors learned labour. I confesse I have followed the Latine phrase so neere, that howsoever the true sence may be expressed, yet there wants the English elegancie: and (if I mistake not) the Author himselfe hath so many Hebraismes and Græcismes, as make the Latine more crabbed and lesse intelligible: but in my poore opinion, none hath more accurately and deeply searched and found the sence of those obscure places of Scripture, which he hath handled in this and other his writings. It were to be wished that his intended larger Commentarie, which I am perswaded he hath written, and purposed to put forth, as he promised at the end of the 14th chapter, had not been hindered, as I finde by some of his letters they were. That opinion (the pretended cause of restraint of his further progresse) concerning the 1000 yeeres Raigne of Christ, grounded upon the 20th chapter of the Revelation, with the authorities and reasons for the same, howsoever it be not received by many as Orthodox, yet is delivered with that moderation and subjection to the censure of the Church, that it can displease no man; nor is it (for ought I can see) contrary to the Analogie of Faith; and may be usefull for the conversion of the Iewes, who though they expected Christ his coming at that very time, yet were offended at his not taking upon him the Regall authoritie; his time for that being not then come. For mine own use also I made a Compendium of the whole Commentarie, and have in the Margent thereof set down the chapters and verses, out of which the severall matters are taken, that by turning thither the larger Exposition may be seen: this also was thought fit to be added at the latter end of the worke.

Whilst this was at the Presse, and the plate for the Scheme in the

The Translator to the Reader.

the Apocalyptique Key under the hand of the Sculpter there came thither Master Haydock a learned Gentleman, who enquiring after me, was pleased to come unto mee, and acquainted me with some passages by Letters betwixt himselfe and Master Mede, touching the Seven sealed book and the figure thereof, wishing it might be expressed in another forme: which (considering I was but the Translator of his book, who no doubt is with God) I could not yeeld unto: yet gave way, that what he desired might be added, with distinction betwixt them, and printing so much of Master Mede his letter as concerned the reason of the alteration of the forme of that book, the matter in substance not differing. This is the cause why you may discern a difference betwixt the Scheme in Master Medes Latine, and this Translation of it into English: the extract of which Letter turned out of Latine into English by Master Haydock himselfe, followeth in these words, viz.

The observation of your Seal-bearing Sylder, is most ingenious, and such as never entred into my thoughts before, although I often beat and hammered upon it. Nay, I rather doubted, whether any such forme of volume might be given, wherein the opening of each severall Seal, might in order represent to the eye of the Reader a new inscription.

Now as for the matter it selfe therein comprised, I rest altogether uncertaine what to determine, sometimes I was of opinion, that those visions concerning the Scales were not written by Characters in letters, but being painted by certaine shapes, lay hid under some covers of the Scales; which being opened, each of them in its order, appeared not to be read, but to be beheld and viewed; and according to this apprehension, those words of Iohn ἐρχου καὶ βλέπε, Come and see, seeme not unfitly to agree.

Afterwards I considered, that this conceit of mine agreed not generally with all the Apocalypticall narration, in so much as in the fift and sixt Scales the speech is directed to

(b)

the

The Translator to the Reader.

the thing seen. Besides, I observe that in the seventh Seale, the visions of the Trumpets are not delivered together, and at the same time, but produced unto the sight in order, and successively. Moreover, that the preparation going before the sound, is so described, that it must be confessed, that the thing was performed in the naked descriptions of the things seene in the volume (which way soever described) nay, nor yet in the simple writing, but altogether in forraigne representation.

At the length therefore (because it seemed too unseemly a thing to affirme, that the thing was performed by a meere outward representation, the book conferring nothing thereunto; I fell into the opinion, that both were to be joyned together, and that we must say, that indeed the Prophecies were described and pourtrayed in the Volume, whether by signes and shapes, or letters; but that these were no otherwise exhibited to *Iohn* and other beholders of this coelestial Theater, then by a forraigne representation, supplying the roome of a reherfall, not much unlike to our Academical interludes, where the prompters stand neere the Actors, with their books in their hands, whereas then neither the Lamb himselfe could recite any thing out of the book, neither did the Apostle stand so neere (for the Lamb stood neere to him that sat on the Throne) that he might read out of the hand of him who opened the Seales, it must needs be, that he apprehended all these after the manner as I have said.

Now Sir, it is meereley your humanity which hath moved me to expresse these my cogitations to you. And so I conclude; praying that Almighty God may be pleased to afford you an happy old age with a longer extent of life, which may prove the forerunner of that Blessed one.

From Christs Colledge,
Jan. An. 1634.

The true effecter of your self and
your studies, Joseph Mede.

Thus much of this letter I insert here, as it was received from
Master

The Translator to the Reader.

Master Haydock, whom it hath pleased God lately to take out of this life.

He purposed also to have given the motives and reasons of his alteration of the forme of the seven sealed booke, which in effect were these. 1. The ancient form of Books was in severall sheets of Parchment, fastned at one end only, and so rolled up together, as appeareth by the texts, Heb. 10. 7. *In the volume of thy Booke it is written of me, &c.* cited out of Psal. 40. 7. which in many translations is *In the rolles of thy Book*: so that we may be confident that the same kinde of Booke was meant which was then most, if not wholly in use. 2. The form of the seven-sealed Booke, ought to be such as might satisfie the Lambes intention, which had an eye unto *Præ* and *Posterius*, in regard of the sequell of the ensuing History: for that part which belongs to the first Seale ought to be viewed before the second or the rest be opened: whereas in the form of the Moderne Books, untill all the seven Seals be opened, no use can be made of any part or leafe in the book. But in the form of the roll, when every leafe hath its severall labell inserted in its proper distance, with a Seal and severall impression of Emblimaticall signiture, each severall leafe being taken and unsealed in order, the severall matter therein contained will appeare, and no more of any of the rest till they be opened in order.

Had Master Haydock lived this had bene more exactly performed by his penne. I have for the satisfaction of the Reader, extracted these things out of his papers: if this translation (at first purposed only for mine own benefit) shall be usefull to others, let those have the thanks that have called it forth to the Presse, which though the Booke it selfe be of high estimation, yet this translation was never designed to publike view by The Translator

RICH. MORE.

To

To the courteous Reader.

IN the former part of this Book, some Sheets fell under the hands of an unskilfull Compositor, and an unskilfull Corrector, wherein such faults as doe not pertaine the sense, are left to the judgement of the Reader, such as these [Scale for Scales] [the for they] [glasse for glasse] [what for which] [Hypocrocy for Hypocritie] Also take notice that from Page 33. to 63. these references, Chap. 4. Chap. 5. Chap. 6. againe from Page 96. to 120. Chap. 9. are confusedly placed, which ought to be only at the top of those Pages, and where certaine words of Hebrew, Greeke, and Latine, are occasionally cited in the margin to justify the translation, those words are sometimes above, some times below their due place, in like manner some quotations of Scripture in the Margin are misplaced, as for instance, in Page 35. Ecclesi. 1. 20. Exod. 23. 19. which refer to the 38. line of that Page. These will be easily mended by an intelligent Reader.

But these following Errata require amendment, as too much interrupting the Reader, and obscuring the sense.

Page 11. Line 16. Errata for far read further. p. 24. l. 5. blot out the word [those] p. 41. l. 3. for vanished r. vanquished. p. 42. l. 9. for fence r. sentence. p. 44. l. 17. for Tyrus, Tine. p. 45. l. 7. for the r. put out the. Id. 22. r. for what consequence hath. p. 48. l. 31. for nation r. notion p. 49. l. 27. read Bysru Phalaru. p. 56. l. 19. for But it r. But yet. Id. 33. for 2. Kings 28. r. 2. Kings 18. p. 59. l. 13. r. agree but to that. Id. l. 31. for which r. what. p. 60. l. 2. for throw r. throwne. p. 61. l. 26. for fouldiers r. shoulders. p. 64. l. 23. for pull r. puaile. Id. l. 24. for their r. in their. p. 69. l. 5. for preferred r. preferred. p. 89. l. 32. for bloodie r. blood or bloodie. Id. l. 39. the meaning is the Romance. p. 99. l. 17. for Glanline r. Ilanline. l. 35. for Natolia read Natolia. l. 37. for when r. whence. p. 101. l. 3. O horrible. p. 102. l. 12. for was not given r. was given. l. 27. for petition r. repetition. l. 34. for propogation r. preparation. p. 105. l. 16. for noble r. notable. l. 18. for Apafila r. Abafila. l. 31. read since before the principality of the Abafila. p. 109. l. 4. for Steedim r. direction. l. 11. for vanished r. vanquished. l. 12. in margin r. Argensara. l. 22. r. Sedyddaulau l. 24. for the citie r. the royall citie. p. 112. l. 17. for breaking of r. breaking in of. p. 113. l. 2. for as in the yere r. as the yere. p. 114. l. 20. for he understood r. But it is to be understood. p. 115. l. 4. for dispose r. disint. p. 119. l. 32. for Baal of all r. Baal of Baal. p. 120. l. 33. for deterred r. deterred. p. 121. l. 21. for temporarie r. contemporarie.

Page	Line	Errata	Corrigenda
36	34	סוֹדֵסֵס	סוֹדֵסֵס
50	20	מִתְחַלֵּץ	מִתְחַלֵּץ
73	22	אֲדוּמָה	אֲדוּמָה
73	26	לְמַעַן	this word should be the first word
77	29	לְמַעַן	this word should be the first word
78	09	לְמַעַן	this word should be the first word
81	34 35	קוֹל	קוֹל
97	31	אֲדוּמָה	אֲדוּמָה
106	27	עֲבוּרָה	עֲבוּרָה
108	16	שֶׁד	שֶׁד
108	19	פֶּזֶן	פֶּזֶן
108	20	קִיץ	קִיץ
115	34	אֵלִים	אֵלִים
115	35	עֵלִים	עֵלִים
119	09	Δαυιδων	Δαυιδων
110	11	ανδρωπα	ανδρωπα
120	17	ψυχοσω	ψυχοσω



The Key of the Revelation:

OR

The Synchronisme and order of the prophecies of the Revelation according as the things were to be accomplished, resting on no supposed interpretation, (as of a ground layed) or fore-judging of the falling out of actions; but firmly demonstrated out of the very characters of the visions inserted by the Spirit of God of set purpose, and accordingly in a clear Scheme presented to view; that it may be as a sure guide to those that are conversant in this holy Labyrinth, and a Touch-stone for the finding out of the true interpretation, and disproving of the false.

Things to be fore-knowne.

- B**Y a Synchronisme of prophecies I meane, when the things therein designed run along in the same time; as if thou shouldst call it an agreement in time or age: because prophecies of things falling out in the same time run on in time together, or Synchronize.
- The order of the Seals, and in them of the Trumpets, is certaine and undoubted (to wit) the same which the number to every one ascribed doth point out, I. II. III. IV. V. VI. VII. The rest therefore of the prophecies being compared first betwene themselves,

B

themselves,

themselves, afterward with the Seales by the way of *Synchronisme*, the order of the whole Revelation will be clearly manifest: the thing which now by Gods help we goe about to shew.

Then who sittest upon the throne, And thou O Lambe root of David, who wast onely worthy to take and open this book; open the eyes of thy servant, and direct his hand and minde, that in these thy mysteries he may discern and produce something, which may tend to the glory of thy Name and profit of the Church.

The first part.

The first Synchronisme.

Of the Woman remaining in the Wildernesse. Of the seven-headed Beast restored. Of the outer court troden under foot by the Gentiles. Of the witnesses in the meane time prophesying in sackcloth

Here I begin, and my first *Synchronisme* shall be of that noble Quaternion of Prophecies, which are very remarkable by reason of the equalitie of their times; 1. Of the woman remaining in the wildernesse for a time, times, and halfe a time; or as there it is more manifestly declared, 1260. dayes. 2. Of the seven-headed Beast restored, and ruling 42. moneths. 3. Of the outer court (or of the holy Citie) so many moneths troden under foot by the Gentiles. 4. And last of the witnesses prophesying in sackcloth 1260. dayes.

The truth of this *Synchronisme* is almost granted, and seemeth that both it may, and also usually is avouched upon this ground, because of the equality it selfe of their times: for a time, times, and halfe a time, that is, three yeares and an halfe (as it appeareth by comparing the 6. and 14. verses of the 12. chap.) make 42. moneths, and 42. moneths 1260. dayes.

But because it is not necessary (howsoever it be very likely in visions shewed the same time) that aequall times should bee all the same times, since equality hindereth not but that some may be before, some after others: therefore that character of equality of times will not be sufficient to convince one that is perverse. Wherefore I will get me characters else where, out of which by cleare and evident demonstration I thus make good the point.

The

The Synchronisme of the Beast and the woman.

Chap. 12.

The times of the Beast and of the woman dwelling in the wildernesse begin at the very same instant of time, to wit, the conquest of the red Dragon, and the thrusting him downe into the earth: therefore, since the said times are of aequall continuance, it must of necessity follow that they did concur in the whole intermediate space of time, and likewise at length end their course together.

That the times of either of them do commence from the same beginning or terme, is manifest out of the 12. chap. for when as the dragon is cast downe by *Michael*, then the woman escapeth from his presence into the wildernes [ver. 6 and 14.] The Dragon being angry, that hee had in vaine attempted to destroy her now entring thither [in the 15, 16, and 17. ver.] he went to make war with the rest of her seed (to wit, those which she should bring forth in the wildernesse, ver. 17. * And standing upon the sea sand, [ver. 18.] To the ten horned Beast thence ascending [chap. 13. 1. he gave his power, and his throne, and great authority; there verse 2.

Chap. 11. *The Synchronisme of the Beast, and the prophesie of the witnesses.*

The times of the Beast and of the prophesie of the witnesses being likewise aequall, are finished together at the end of the sixth trumpet: therefore it is manifest that they also begun together, and through the whole space betweene did Synchronize.

Now that the times both of the Beast, and of the witnesses of God, prophesying in sackcloth, ended together with the end of the sixth trumpet that also appeareth out of the 14. ver. of the 11. Chap. where as well the ascension of the witnesses into heaven (which is the period of their mourning prophesie, as that great earthquake (wherewith the Imperiall citie being overthrowne, the kingdome of the Beast was abolished) is marked out by the moment wherein the second woe (which is the sixth trumpet) went out, and the third woe (or seventh trumpet) should forthwith ensue for in that moment of time the witnesses (whom the Beast which had ascended out of the bottomles pit had slaine, being even ready to finish their testimony in sackcloth (for this is meant by *they shall finish*.) reviving by God ascended up into heaven

* For without doubt it is to be read with all the late translations, the greek, of Aldus an. 1518 and the Syriac Interpreter (who out of the greek turneth it) *et stetit*, and he stood, not as at this day the greek copies have it, *et stetit*, and I stood

When they shall finish.

Apoc. 11. heaven [verse 7. 11. 12.] and the tenth part of the city fell by means of the great earthquake the same houre [ver. 13.] and the matter came to that passe, that the 7. trumpet soundings, all the Kingdomes of the world became our Lords and his Christ, verse 15.

11. 11. The *Synch.* of the Witnesses and of the Court (or holy city) possessed by the Gentiles.

That the times of the Witnesses, and of the Court (or holy city) possessed by the Gentiles do contemporize, it appeareth as well by the meaning of the text, Chap. 11. v. 2, 3. as also by the wrath of the Gentiles now cast out, in the beginning of the seventh Trumpet; that is, from the end of the sixth, when also the dayes of the witnesses shall end, as it hath already been manifested, for the Gentiles which in the 18. verse are said to be enraged at the sound of the seventh Trumpet, are the very same which hitherto by the space of forty two monthes, had troden under foot the court of the outer Temple (that is, the holy city) and which now therefore come to be destroyed by the wrath of God. And surely this Synchronisme is called into question by none, to my knowledge or remembrance.

Chap. 11. & 12. The *Synch.* of the Witnesses, of the Court, of the Beast, and of the Woman.

If the treading under foot of the court and holy city did agree in time with the prophecy of the Witnesses, it will agree in time also with the Beast, with which the Witnesses agreed in time; and therefore also with the Woman in the wilderness, to which the Beast agreed in time. So the Woman in the wilderness, the dominion of the Beast, the treading of the holy city under foot, and the prophetic of the witnesses, do synchronize each with other.

Chap. 13. The second *Synchronisme.*
Of the two horned beast (who is also the false prophet)
with the ten horned Beast (which is also called the
Image of the Beast).

For the two horned Beast is the founder, or creator of that seven headed Beast, wearing crownes upon his ten hornes, which after his deadly wound, to the great hurt of the Saints he
anew

anew restore. I according to the image of a certain former estate wherein he was to rule full 42. monthes, Chap. 13. v. 3, 5, 12, 14, 15. which being done, he doth exercise all his power in his presence; and also doth shew (or worke) great wonders in his sight, verse 12, 13. and Chap. 19. verse 20. At length this very same two horned Beast (which John calleth elsewhere the false prophet) together with that other Beast, in whose presence hee had done the wonders, as inseparable companions are taken, and both cast alive into a lake of fire burning with brimstone, Chap. 19. v. 20. when therefore the ten horned Beast (give me leave, for plainnesse so to call the seven headed Beast restored) and the two horned false prophet are not separated one from the other, either in their rising, or in their ruine; Moreover, whereas the one exerciseth the power of the other *ὁ αὐτὸς πύριον δόξῃ*, that is, in his presence, who seeth not that they necessarily contemporize through their whole time? But that the whole matter may be rightly perceived, it is to be understood, that there is no other state of the seven headed Beast described, Chap. 13. then that of the instauration, or of the last head, which was tenne horned; that which the whole order of the description doth make evident. For whatsoever evill the Beast is said to have committed, whatsoever worship or adoration is given unto him by the inhabitants of the earth, all that is said to be done after his instauration, or healing of his wound. Furthermore, that the ten hornes doe belong to the last head or state of the Beast (which is the state of his instauration) is manifest by the interpretation of the Angel. Chap. 17. For there when five heads had fallen, that is, had fulfilled their courses, and the sixth even then in Johns time was in being; yet the time of the hornes is said not to be as yet come. Therefore of necessitie it must belong unto the seventh or last head.

An appendix concerning the mutuall interchanging of the names of the Beast and the false prophet; likewise of the Beast and the image of the Beast.

For of both these the title of the *Synchronisme* did admonish; and first, that the two horned Beast, and the false prophet be the same, *Trenens*, one amongst the most ancient interpreters of the *Apocalypse* hath observed. Which by the comparing of the 13. 24, 25, and 26, verses of the 13. Chap. with the 20. verse of

the 19. Chap. is so cleare and manifest that it needes no further prooffe.

But that which the title further seemeth to intimate, that the ten horned Bealt is wont also to be called by the name of the image of the Bealt, that is not so evident, and which the reader except very attentive, will scarce at all perceive. But that the same is so, I think that I have observed upon good ground; and therefore, wheresoever the Bealt and the false prophet are mentioned together (which I finde three times) there by the surname of the Bealt, is understood no other then the ten horned bealt; when by the false prophet, it is evident there is meant the two horned. Contrarily, where with the Bealt thou seest coupled the image of the Bealt [as chap. 14. ver. 9. 11. chap. 15. ver. 2. chap. 16. ver. 2. chap. 19. ver. 20. and chap. 20. ver. 4.] there by the Bealt is to be understood the false prophet; and by his image the ten horned Bealt, or the seven headed restored: for this Bealt seeing hee acknowledgeth the false prophet to be his restorer, and that he suffereth himselfe to be guided by the will of him, as of his supreme Lord [chap. 13. verse 12, 14, 15.] he is not without cause called his Image; not whose similitude hee representeth, the genitive being passively taken (for in that respect he is the Image of another, happily of the seven headed dragon, or of the state in which hee flourished before the wound, according to whose example he doth afresh blaspheme God, and make warre against the Saints) but that image which that two horned Bealt speaking like the Dragon did restore and challengeth for his owne, the genitive, to wit, signifying the Agent or Possessor; even as in the self-same places that is not the marke of the Bealt, which is stamped upon the Bealt himselfe, but wherewith that same Bealt doth brand those that worship him.

And that it is so, as I have said, concerning the image of the Bealt, that which is said in the 13. chap. verse 15. is for an argument in the first place, that that very image of the Bealt, which the false prophet did give life unto, did cause that whosoever shall not worship the image of the Bealt should be slaine; likewise else where (that thou mayest know him to be the Bealt) hee is almost ever put after a verb which signifies to adore, as an object of worship: when as therefore the Apocalyps doth pourtray onely two and no more Bealts; this so wicked a majestie with
like

like power either of commanding or compelling, cannot but agree to either of them. Furthermore, where the Bealt is present together with the false prophet, the image of the Bealt in the same construction of words is not to be found, as if there the appellation of the Bealt should serve the turne.

To conclude, of that self-same is the image of the Bealt said to be, of whom is the name and number, chap. 15. 2. But the name and number seeme not to be called the name and number of any other bealt chap. 13. then of the two horned, therefore it is like that he is also called the image of him (as of his principall founder or chief Lord.) But this Image, whether it be, or be not that tenne horned Bealt, it nothing hindreth our purpose: for the Synchronisme of the Bealts is not built upon this foundation.

The third Synchronisme.

Of the great harlot or mysticall Babylon with that same seven-headed Bealt ten horned.

Chap. 17.

1 The time of the Bealt is the time of the desert [Synch. 1. 8. 1.] and the harlot is scene of John in the desert, chap. 17. verse 3. 4. but this marke doth not much enforce.

2 The ten horned Bealt carrieth the harlot, or if you had rather to call her the whore, and the harlot sitteth upon the bealt: therefore they are both of one and the same time, verse 3. 7.

3 The ten hornes of the Bealt (with which his last and newell head is branched [marke it well] under the courses of which alone (in which likewise it revived after its deadly wound, the courses of the first heads being now before fulfilled, the harlot doth ride the Bealt, and the Bealt doth beare the harlot:) these ten hornes, I say, are ten Kings, who take their authoritie as Kings at one houre with the Bealt, to wit, with that Bealt which was restored, and did beare the whore, and now was become ten horned, that is, exercising the course of the last head. These, the time being fulfilled wherein they should deliver their authoritie to the Bealt, [ver. 13. 17.] that is, when the frame and body of the Bealt came to be dissolved, they hate the harlot, and make her desolate and naked, and at length burne her with fire, [ver. 16.] So therefore the Bealt, which in the state of ten hornes (in which onely John did prophetically consider
her)

her) first began with the harlot, that is, with the whore, and shall not survive the harlot, nor the harlot him: therefore, the harlot and that Beast doe synchronize universally and exactly, which was the thing to be proved.

The Fourth Synchronisme.

Of the 144000. sealed: being virgins, With the Whore of Babylon and the Beast.

1 For first they are called Virgins, and for that commended, that they had not defiled themselves with harlots, *Chap. 14. ver. 4.* Therefore they fall into the adulterous times of the whore of Babylon, with whom the Kings and inhabitants of the earth commit fornication, *Chap. 17. verse 2. and 18. 3.*

2 Out of this company of Virgins proceed those which denounce the ruine of Babylon, [*Verse 8. of the same 14. Chap.*] and who do deterre men from all communion with the Beast, or his Image, or his Marke: therefore this company of Virgins doth contemporize with Babylon and the Beast.

3 To conclude, these are those called, chosen, and faithfull followers of the Lambe, *Verse 4. of the said Chap.* with whom being accompanied *Chap. 17. v. 14.* he maketh war with Kings or the hornes of the Babylonian Beast; and who by conduct of him (as being King of Kings and Lord of Lords) shall at length get the victorie (in the same verse) for those words, Lord of Lords and King of Kings, I thinke ought to be read by a parenthesis: where the Angel saith, these shall fight with the Lambe, and the Lambe shall overcome them (because hee is Lord of Lords and King of Kings) and they that are with him called Elect, and faithfull: that is the Lambe and who are with him called, elect, and faithfull, shall overcome the tenne Kings supporting Babylon.

4 But these things suffice not to make the contemporation a full and entire contemporation, for they may all consist even with a contemporation but in part. I thus therefore demonstrate the company of the sealed of the Lambe wholly and exactly to contemporize with the Beast, That company of the sealed, being an opposite with the Beast, or of the whole company of the followers of the Beast, is of the same time with them: to wit, the

the bands of the holy souldiers, even then persevering in their allegiance to the Lambe, when other inhabitants of the world as revolters and Apostates had taken the marke of the Beast.

It is plaine out of the text, whence as in times past according to the ancient custome, servants and souldiers were wont to be branded and marked, with the name of him to whom they had given their Faith: even so these are shewed to beare the name of the Lambe and of his Father in their fore-heads.

Since this is so, it followeth, that either holdeth equall proportion with other, and altogether answer in a like distance of time. For the state of such opposition doth require, that the company of the Sealed of the Lambe, for as much as is intended by that vision, be wholly esteemed of an opposite estate of the Beast: For besides such opposition it hath no estate by the meaning of this vision, and therefore with the same beginning beginning, and ending endeth.

5 Furthermore concerning the finall contemporation, that alson may be proved by that mark out of the 7. Chapter. Because the period of both, as well of the tyranny of the Beast, as of that company of the sealed, is the multitude of the palm-bearers: of the Beast, because it is there said of the palm-bearers: These are they which came out of great tribulation, but out of what tribulation, except of the Beast persecuting the Saints? Therefore they leave the tyranny of the Beast behind them: of the company of the sealed; because the multitude of the palm-bearers immediately follow, as by that transition (*αὐτοὶ τὸ αὐτὸν ὥστε ὅτι αὐτοὶ ὡς αὐτὸν* after these things I saw) is manifest.

Chap. 7. v. 14.

5. A Consequencie of the generall Synchronisme of all hitherto mentioned.

So the Beast restored to life again or the ten horned, hath contemporized with the woman in the wilderness, the treading under foot the holy City, and the witnesses in the mean time mourning in sackcloth, *Synch. 1.* The two horned Beast, with the ten horned Beast, *Synch. 2.* The whore with both, *Synch. 3.* The company of the virgines sealed, with the whore and the Beast, *Synch. 4.* Therefore all Synchronize with all.

The sixth *Synchronisme*.

Of the inward court measured with the reed of God, of the lying in wait and the battaile of the seven headed Dragon with Michael concerning the child-birth.

For they are the immediate antecedents of those things which formerly were shewed to be contemporaries: the battaile of the Dragon, and the child-birth of the woman, of the habitation of the woman in the desert, and of the ten horned Beast; the inner court (for that which is said concerning the temple of God, the altar and the priests worshipping there according to custome, is the Periphrasis thereof) of the outer court or people, where the Gentiles without right or reason are said to be harboured.

For first both of them, as well the child-birth of the woman, as the battaile of the Dragon with *Michael*, doth altogether pitch upon the same period, that is, the flight of the woman into the wilderness; which is said immediately to have followed the designe of them both. For the woman, as soone as she had brought forth, flieth into the wilderness, there to be nourished 1260. dayes, *chap. 12. verse 6*. Likewise the Dragon being thrown downe, the woman flieth into the wilderness, there to be nourished from the presence of the Serpent, or Dragon for a time, times, and halfe a time, *ver. 13, 14* wherefore the title of the *Synchronisme* doth call both these as you see, into one time, as it were visions of the same time, and altogether of the same thing, and which there was no such need to sever in this matter.

Furthermore that same duell, wherein *Michael* overcame the Dragon, did goe next before the seven headed revived or ten horned Beast: for the Dragon forthwith as soone as hee was thrown downe unto the earth, standing upon the sea sand for the time to come, delivereth his place, that is, his power, throne, and great authoritie, to the Beast rising up thence; and (as the Complutense edition which *Irenaeus* hath it) one of his heads as it were slaine to death; whose wound being healed, the whole world wondring followed the Beast, *chap. 13. verse 1, 2, 3*.

1260. dayes, ap. 12. ver. 6. and the year in the 1260. dayes being with the 1260. dayes, as also the Syriacque interpreter which is lately set forth, yea among the same 1260. dayes, both not read that word (vnde I saw) although he take it so by adding the word (vnde I saw). This deceived him that in latine (one of the heads, &c.) concerning the caile is in the Greek.

And

And thus far the matter is plaine and cleare: but the antecession of the inner court to the outward court (which is the onely thing that remaineth to perfect this *Synchronisme*) is a little harder taske to prove, because the matter is otherwise taken; and therefore hindered with prejudice; yet thus I shew it. The inner court, according to the building of the temple, in situation and order is before the outer court being neerer to the throne of God or the temple (which was the principall part of the whole structure.) Therefore if the things signified be of divers times (for it is no new thing, that the order of situation should expresse the order of time, as it is to be seen in the *Statue in Nebuchadnezzars dream*;) surely it is agreeable to reason, that the thing signified by the inner court should bee in time before the thing signified by the outer. But that the things meant by the courts are of divers times, and so that which is meant by the inner court more ancient and before the other. I thus farre demonstrate, because the vision of the measuring of the court of the temple and altar, or the inner court, is the beginning to the prophesie repeated; which (as anon more at large shall be shewed) doth from the originall and very first beginning rehearse the times of the prophesie of the scales, the beginning whereof no man doubteth to be fetched from the very *Epoque* of the time of the Revelation. Thou must (saith he) prophesie againe (for so he expoundeth the myserie of the eaten booke) to many people, nations, tongues, and kings. *ver. 10. Again*, that is to say, the order of times, concerning which he had prophesied before being repeated. For he beginneth from that measuring of the temple and altar, and then that worshipped therein. If therefore the vision of the woman bringing forth the childe and the war of the Dragon (which is part of this repeated prophesie) do ascend to the very head of the period, or time of the Revelation, so that the Revelation hath nothing more ancient then it, or which deriveth its originall higher (which will be manifest as well out of the nature of the thing itselfe which is a birth, as also out of the *Synchronismes* hitherto demonstrated, and hereafter to be demonstrated;) why should not much rather the beginning of the same prophesie, and the first vision of all the rest be thought to ascend thither? But the moneths of the outer court cannot ascend thither; as which wholly have contemporized with the ten horned Beast. Therefore

fore

Chap. 1. ver. 1.
verse 2. of the
same chapter.

fore to mee it is most clear that the times of the * Inner Court measured, do not onely go before the moneths of the * outer unmeasured, but also ought to be derived from the originall of the repeated prophecie, together with the vision of the child-birth, and dragon.

Now that these three, the habitation of the woman in the wilderness, the ten horned beast, and the treading under foot of the outer court by the Gentiles are contemporaries, it appeareth out of the first *Synchronisme*: therefore the times of the measuring of the inner court, and the child-birth of the woman, together with the lying in wait of the dragon, and the battell with *Micheah*, are the immediate antecedents of contemporaries, and consequently, they themselves cannot but contemporize each with other; * the very point I was to demonstrate.

The 7th *Synchronisme*.

Of the sea: e: Phials, and of the Beast, and of Babylon inclining to ruine.

The effusion of the Phials bringeth the ruine and destruction of the Beast, as out of the text it selfe is manifest for the conquests of the Beast sing the * triumphant song of *Moses*, chap. 15. verse 2. 3. And it is moreover specially manifest concerning the first Phial [chap. 16. verse 2.] which inflicteth a grievous sore upon men, having the mark of the Beast, and those that worship his image: concerning the first Phial [verse 10.] which is poured upon the throne of the Beast, and makes his kingdom dark. And likewise concerning the last, which being poured out; Babylon is utterly destroyed, verse 19. Therefore the pourings out of the Phials doth contemporize with the ending of the Beast and Babylon.

The other part.

I Have gone through the first part in seven *Synchronismes*; the other part of the seals followeth, wherein I shall demonstrate the connexion of all the foresaid prophecies (and if there be any other also) with the scales, in to many other *Synchronismes*. Whence it will plainly appear (a thing most worthy observation, and of no small moment to the interpreter, unlesse I be deceived) that the whole Revelation from the fourth chapter: (For I now meddle

meddle not with the seven Churches) is distributed into two principall prophecies, either of which proceedeth from the same time, and endeth in the same period. The first is of the scale, and in them of the trumpets; for the seventh scale is the scale of the trumpets, which I take for granted every where out of the grammaticall sense of the context: neither is the same order of meaning which is held in all the rest of the scales, to be thought not to agree to the seventh alone: as that that vision which followeth the opening of the scale should be the matter of the scale. Now the vision of the seven Angels with the seven trumpets succeedeth the opening of the seventh: the other prophecie (or rather body of prophetically visions) is *τὸ βιβλακιον* or of the little book opened, which beginning at the same instant of the Apoclyptique time, repeateth the time of the former prophecie which is of the scales, from the eight verse of the tenth chapter, unto the end of the book: And that this is a repetition of the prophecy is shewed by that transition verse 11. of the same chapter, where the Angell saith to *John*, thou must againe *παλαια* prophecie to many people, and Nations and tongues, and Kings. Furthermore reader, that also perhaps shall not be unworthy thy observation, that the severall beginnings, as well of both these, as also of the first vision of all concerning the seven Churches, as of three entire prophecies are proclaimed with a voice as of a trumpet from heaven speaking with *John*, as if the holy Ghost by this note would distinguish them from the rest of the prophecies, which are parts of these maine principles, in which (partiall prophecies) you will see no such thing to be.

Now these are the beginnings of the prophecies; of which I admonish, of the vision of the seven Churches, chap. 1. 10. in these words: *And I was in the spirit upon the Lords day, and I heard a great voice behinde me as of a trumpet, saying, &c.* of the prophecies of the scales also, chap. 4. verse 1. on this wise: And the first voice which I heard as of a trumpet speaking to mee, said, &c. of the prophecies of the booke opened last of all, chap. 10. v. 8. And the voice which I heard from heaven (to wit, as of a trumpet speaking) spake againe unto mee, and said, &c. Hitherto hath been the Prologue, and that as I hope not impertinent to the matter we have in hand. The *Synchronismes* now follow.

I.

The principall Synchronisme.

OR

The Synchronisme.

Chap. 6.

Of the seventh scale which as touching the six first trumpets, is of the same time With the ten horned, and two horned Beasts, and the rest contemporizing.

For first the beginning of the Beast doth contemporize, With the beginning of the seventh scale, which is of the trumpets.

For, since the company of the sealed, being as it were opposite to the Beast reigning, must therefore justly and exactly contemporize with the Beast; and since the same company of the sealed beginneth with the beginning of the seventh scale, or scale of the trumpets: it followeth altogether that the Beast likewise beginneth with the same seventh scale, or the scale of the trumpets.

Now therefore that the company of the sealed entirely and exactly contemporizeth with the Beast, it hath beene shewed Synch. 4. the first Part. That the same company of the sealed begin with the seventh seal, is apparant out of the seventh chapter, where that sealing is subjoynd immediatly to the sixth scale. For the vision of the sixth scale being over when the seventh which is of trumpets was now to bee opened, provision is made for the sealing of Gods elect servants, lest they should be destroyed by the great and bitter calamities which were to fall upon the world (when the foure Angels, being set over the foure quarters of the world, shall at the sound of the trumpets, let loose the winds which hitherto they had restrained,) for whom also a caveat is given at the sound of the fifth trumpet, chap. 9. verse 4. that thou mayest at least by that marke know that sealing to belong to the times of the trumpets. And that the end and going out of the sixth seal is the beginning of the seventh, is out of all question; since the order of the scales one after another, neither can, nor ought to bee interrupted: Therefore it must needs bee that the company of the 144000. sealed, which followes the scale being over, do begin with the seventh scale which immediately succeedeth the said sixth seal. And so the holy Spirit by the marke of this

this sealing (as I judge) hath in his marvellous counsell taken order that wee might know the connexion of the beast beginning with the beginning of the seventh scale: since no other reason can be rendered, why the orderly succession of the scales not otherwise to be interrupted, should be confounded with the interposition of this vision of the sealed, Chap. 7.

Secondly, the end of the Beast doth contemporize with the going out of the sixth Trumpet.

For since the 1260 dayes of the witnesses mourning in sackcloth are ended at the going out of the sixth trumpet, or the beginning of the seventh; it must needs be that the 42. moneths of the beast end there also, and by consequence that the tyrannie of the beast is contained within the compasse of the six first trumpets; which was the very point I was to demonstrate.

But that the 42. moneths of the beast in like manner as the 1260 dayes of the mourning of the witnesses their contemporaries, are to be ended at the going out of the sixth Trumpet, is already demonstrated in the first part Synch. 1. S. 3. where out of the eleventh chapter is shewed, when the witnesses after they had continued dead three dayes, being raised to life againe, and carried up into heaven had fulfilled the dayes of their mourning prophesie; and a great earth-quake being caused the same houre or time, the great City was fallen, and the Beast the cruell enemy of the witnesses by reason of the destruction then to bee suffered was at the last cast that wee may know in what time of the scales and trumpets this should happen, the Spirit hath immediately joyned the second woe (that is the sixth trumpet) even then to be past, and the third woe (to wit the seventh trumpet) to come anon which character, another guide of this great Synchronisme, I do beleieve to be inserted in that place even chiefly to that end that it should bee as it were another of the hinges, upon which this great and universall frame of the open book and prophesie of scales should be turned. For otherwise both this warning, and the sound of the seventh trumpet which followeth forthwith in right and naturall order should have been placed at the end of the prophesie of seals chap. 10. But the holy spirit having in that place fore shewed the mysterie of the seventh trumpet after the manner of a Proclamation, lightly only, yet as much as seemed sufficient, to wit, (that

Verf 9, 10, 11, 12

Verf 13.

Animaget.

Verf 14.

at

Chap. 10. 17. at the founding thereof, the mystery declared to the prophets, should be consummate) he would a little while withhold and deferre the founding thereof and the expresse definition of the myserie (and that no doubt not without some weighty cause: to wit, untill a transition being made to the new prophesie of the open booke

Chap. 10. from the eight verse to the end] he had brought up the first vision thereof (the course of the Revelation being likewise run over) to the same period. For that I would the Reader should well observe: in this one vision of the eleventh chapter (as being the first of the prophesie repeated over again (the most wise spirit runneth through, as the Weaver the warpe with the woofe, the whole space of the prophesie of the seals: and knitteth the same by the seventh trumpet, as it were with a curious knott, to the order of the scales, for direction of the time. But to what end, but that the other prophesies of the little book being joyned by their characters to the first vision, so fixed and compared with the scales, the whole body of the repeated prophesie might be aptly conjoynd with the scales.

Furthermore, lest that happily should raise any scruple in any, that those things which are related in the Text, concerning the overthrow of the Beast, concerning the fall of the Citie, and the slaughter of men caused by the Earth-quake, seeme not at all that they ought to be understood of the utter destruction of the beast: I say, that neither is this requisite to that Synchroism whereof we have treated, but that they be meant at least concerning the finishing of his time of authority and raigne, which is determined in 42. moneths; and which the Synchroism of the beast and witnesses being granted, must needs end together with the dayes of the witnesses. But that estate of the Beast which yet a little while shall be remaining (as hence may be gathered) shall bee so unlike the former, as is not to be accounted the same; but also not long after under the seventh Trumpet utterly to bee destroyed and abolished; the Kingdomes of this world becomming our Lords and his Christs.

And so this principall Synchroism being well ground-d, it will be manifest that the other Synchroisms may be easily derived thence and knitt together with the scales.

The

The second Synchroism.

Of the inner Court and of the harre of the Dragon and Michael, concerning the birth of the childe being contemporarie with the first six scales. Chap. 11. Chap. 7.

Because they are the next antecedents of the succeeding contemporancies. For the six first scales are the next antecedents of the seventh. The inner Court and the contention of Michael with the Dragon are the next antecedents of the Beast and the company of 144000. sealed. But now the seventh scale or (which is all one) the six first trumpets, the company of the sealed, and the Beast, are contemporaries; as is shewed in the former Synchroism.

The third Synchroism.

Of the Vials with the sixth trumpet. Chap. 16. Chap. 9.

The seven Vials of the last wrath, since they are so many degrees of the ruine and fall of the Beast [Synchroism 7. Part 1] thereupon necessarily they are to begin with the beginning of the ruine and fall of the Beast. But the kingdome of the Beast began so much to decay, the sixth trumpet yet founding, and proceeded to that ruine at length, that at the going forth of that trumpet, there should be an end of that power of 42. moneths in which it was given him to bear rule and to overcome the Saints [Synch. 1. of this part.] But the Beast could not fall to that ruine and fatall calamities before that the sixth Viall at least should be poured out; for then at length that his seat was to be shaken, and his kingdome darkned, appeareth chap. 16. ver. 10. Therefore five of the Vials at the least are powred out: before the sixth trumpet left founding, and I beleeve also the sixth for the seventh Viall, which is the Viall of conummation [there verse 17. 18.] doth therefore concur with the beginning of the seventh trumpet, which likewise is the trumpet of consummation, chap. 10. ver. 6.

The fourth Synchroism.

Of the thousand yeeres of the Dragons or Satans being bound with the seventh trumpet, or space from the destruction of the Beast. Chap. 20. Chap. 11.

That this of the binding of Sathan may the better be understood; that is to be premised before the demonstration that in the text it is said, that then thereupon Sathan is not onely cast into

D

into

Chap. 20. 3.

into the bottomlesse pit, but there shut up; and moreover, that the Angel had sealed it up upon him, that hee should no more seduce the Nations, untill the thousand yeers were consummate: that is, had surely enclosed him that at no hand hee should come forth. For it was the manner of the Hebrewes and neighbouring Nations, when they would surely shut and make fast a doore, they sealed it. So the stone put upon the Lions denne whereinto *Daniel* was cast, king *Darius* sealed with his ring, and with the ring of his Lords, *Daniel* 6. * In the Apocryphall History the servants of *Daniel* shut the doores of the temple of Bel, and seale it with the kings ring. Likewise the Jewes, *Math.* 27. 66. did shut the Sepulchre of our Saviour, or madeit sure by sealing the stone, &c. *ἡραλίσαντο σφραγίσαντες τὸν ἱδρυματι καὶ σφίγας*: where is to be observed that *σφραγίσαντες* doe mutually expound themselves. For it is one thing to be cast downe from heaven, *Chap.* 12. (which so many apply to this place) and quite another to be bound, to be shut up in a bottomlesse pit, and to be sealed. The first taketh not away the libertie of wandring abroad and doing hurt; but the other by no means suffereth to come out of his prison: yea I dare affirme that none of those things which are related in the 20th Chapter, doe appeare in the 12. neither againe concerning that which is rehearsed in the 12. Chapter, is there any word extant in the 20. so far it is off, that the same thing should be represented in both. Let us examine it a little: In the 20. Chap there are four things related of the Dragon. First, that hee was apprehended by the Angel which descended from heaven. Secondly, bound. Thirdly, cast into a bottomlesse pit. Fourthly, that he was shut up and sealed. But thou shalt finde none of these in the 12th chap. Likewise that one thing which is declared in the 12. Chapter, concerning the casting down of the Dragon from heaven into the earth, of that there is not one * syllable in the 20th yeas it may plainly bee gathered out of the context that that was not at all then done; for it is said there, that the Angel which did come to binde the dragon descended from heaven: therefore the dragon was even then upon the earth. For otherwise wherefore should the Angel descend from heaven to apprehend him hereupon *cha.* 12. *Michael* descended not frō heaven, but in the very heaven he *fighteth* hand to hand.

The Land Dragon, verse 11.

* 30

hand with the divell. These things thus premised, let us come to the * demonstration of the *Synchronisme*.

ἀποδ. Ε. γ.

1. *Arg.* Under the first six seales the Dragon or Satan was free and loole; likewise under the first six trumpets of the seventh seale: therefore it remaineth that the 1000. yeeres of the binding of Satan are cast upon the time of the seventh trumpet.

Arg. 1.

For that Satan or the Dragon was not bound, while the six first seales did yet run their course, appeareth by this, that during all that space hee busling with seven heads, and seven Crowns, fought in heaven with *Michael* about the child-birth of the woman, as lately hath been shewed *Synch.* 2.

But neither came it to passe in the six first trumpets of the following seale: for this is the time of the woman in the wilderness, and of the reigning ten horned Beast as appeareth out of the first *Synchronisme* of this part. Surely, it was far wide that the Dragon should be thought to be bound, while the woman lived in the wilderness; who being throwne downe by *Michael* from heaven, did endeavour to drowne her in her flight with the flood of waters which he cast out of his mouth: and then when this tooke none effect according to his minde (the earth swallowing up the flood, and the woman now received into the wilderness) being inflamed with wrath and fury, hee went to make warre with the remnant of her seed, which kept the Commandments of God, and had the testimonie of Jesus, *Chap.* 12. *verse* 13, 15, 17. Are these tokens of Satan bound?

But let us see also concerning the Beast; and heare, how the Dragon was bound under his raigne, to wit, the Dragon gave his power, and his throne, and great authoritie, and all the world wondring followed the Beast, and they worshipped the Dragon which gave power unto the Beast, *chap.* 13. *verse* 2, 3, 4. But perhaps Satan was able to doe all these things from out of his prison: certainly being shut up and sealed he could not. But that there may be no shifting place left, and that it may plainly appear how free and loole the Dragon was yet to commit those same villanies from which being once imprisoned, he is said to be restrained; behold another * scholler of his, the false prophet being the inseparable companion of the ten horned Beast, & the admirator of his Beistiall authority, of whom thou hast it expressly written, that he did great wonders, and that he deceived the

* Alimmon.

Chap 13. 13, 14.

D 2

in.

inhabitants of the earth by the signes which were permitted him to doe, will any one now easily beleieve, these Beasts carrying things thus, that the Dragon is, Satan, was bound, that he was cast into a bottomlesse pit, and shut up, that hee might not deceive the people any more? according to the 20th chap. ver. 2. 3.

Moreover, out of the trumpets themselves (for halfe the time at least) an argument is not wanting of the devils libertie and freedom. For what is that king of the locusts of the fifth trumpet, which is called the angel of the bottomlesse pit whose name in Hebrew is *Abaddon*, and in Greek *Apollyon*, and whom Saint *Iohn* painteth out to be *draco* or *serpens*, and *asaphim* who fell from heaven lately into the earth, that very same Dragon and Satan, whom *Michael* before the sound of the trumpets had thrult downe from heaven unto the earth? Neither doe I remember that in the whole Revelation there is read of any other besides him to have fallen upon the earth; neither doe I know whether those elegies of the Angel of the bottomlesse pit and *Abaddon*, can agree with any ether besides him. Howsoever it is, certainly Satan was not then bound, the bottomlesse pit (as there it is said) was not shut upon him and sealed up: (but as you may see chap. 9. 2.) open, and that so, that the smoke thereof ascended, as the smoke of a great furnace, and the sunne and the aire was darkned by the smoke of it.

To conclude, but that this libertie of the Dragon or Satan in deceiving the people, continued even to the very destruction of the Beast, and therefore was altogether of one time with the six first trumpets, I thinke no man can doubt which shall well mark, what is read to be done from the effusion of the sixth Viall: to wit, that when the seventh, that is, the last by and by was to be poured out, and therefore the finall ruine of the Beast, was even then at hand, out of the mouth of the Dragon, and the Beast and false prophet, his Vicars, three uncleane spirits, spirits of devils working miracles, shall goe out to the kings of the earth, and of the whole world, to gather them to the battell of that great day of Gods Almighty. Chap. 16. 13. 14.

So the 1000. yeeres of Satans being bound, that he should not deceive the people any more, can have no place, neither under the six first seales, nor under the six first trumpets: therefore they are to be left in the seventh trumpet.

Arg. 1.

2 Arg. After a thousand yeeres being fulfilled, Satan being let loose out off his prison for a short time, hee had raised new stirrs, the sum of the deceived people: which hee had gathered together, being conuined with fire fallen from heaven, the deceiver himselfe being taken and arrested, is said to be sent into the lake of fire and brimstone * *draco* et *serpens* et *asaphim* where * Chap. 19. 20. were both the Beast and the false prophet. Marke here reader, the chronicall character; by which is intimated, that this whatsoever it is concerning Satan, being taken and condemned after his second loosing, it succeedeth the vision of the former Chapter concerning the Beast and the false prophet being vanquished, taken, and thereupon cast into the lake burning with fire and brimstone, by him which fate upon the white horse, as in order of narration, so also in the time of the thing done. For otherwise it should not have been hid, that Satan was sent thither, where both the Beast and the false prophet were, except both the Beast and the false prophet had been sent thither first.

Neither can any man of judgement say by way of evasion, that this war after a thousand yeeres of this 20th chapter, is not differing from that of the former chapter; when as not onely the character already brought, but also all the circumstances on both sides are repugnant; the parties, the battell, and the manner of the slaughter, there with the sword, here with fire; yea and the event of either war unlike, as anon the matter being demonstrated shall be made plaine, there the binding of Satan onely for a time, but here a condemnation to eternall fire.

The war therefore, wherein the Beast and the false prophet being taken are sent into the lake of fire, seeing that it is different from this last, to which Satan at length to be cast into the same lake had stirred up the nations presently after his loosing; either it must needs be waged within the very same thousand yeeres, or els when they were not yet begun. It could not be waged within the thousand yeeres, because so long Satan is said to be bound, and shut up in the bottomlesse pit, that he should not deceive the people any more, untill the thousand yeeres should be consummate, chap. 20. vers. 3. But in the war, wherein at length there is triumph over the Beast and the false prophet and their companions, if ever at any other time, hee was most free and loose to deceive, as appeareth by those things which even now wee have alleged.

alleged out of the sixteenth chapter concerning the preparation of this war: to wit, that from the effusion of the sixth Phial, when as now the seventh, wherein the Beast was utterly made an end of, was ready to be poured out; out of the mouth of the Dragon, out of the mouth of the Beast and of the false prophet, * three unclean spirits, the spirits of devils shewing wonders, went forth to the kings of the earth, and of the whole world, to gather them together to the battell of the great day of God Almighty.

* Chap. 16. 13, 14

* Rallie

Because therefore the * state of the thousand yeeres doth no way admit such Satannicall troubles and stirs: it must needs be, that this warre of the Beast shall in time geoe before them, and so at length the 1000. yeeres of Satans binding, shall contemporize with the space from the slaughter of the Beast; which was to be demonstrated.

3. *Arg.* To conclude, since through those thousand yeeres wherein Satan is kept in prison, Christ is said to have reigned in that Emperiall and Magnificent Kingdome with his, thereupon by the same arguments and marks by which the *Synchronisme* of either is established, the other also will be confirmed. Therefore that that Emperiall Kingdome of Christ doth begin with the seventh trumpet or from the destruction of the Beast, is now for us to shew.

The fifth Synchronisme.

Of the 1000. yeeres of Christ his Emperiall raigne, and of the seventh trumpet, in the space from the destruction of the Beast.

1. The excellent and Emperiall Kingdom of Christ, often and again mentioned in the Revelation and upon the coming whereof the quire of the Beasts and triumphant elders are wont to sing hymnes and thanksgivings to God every where succedeth in order the conquest of, and the triumph over the Beast and Babylon. For first, where this reign of a thousand yeeres is properly handled in chap. 20. of the number of those which reign with Christ are they who had not worshipped the Beast nor his image, nor had received his marke in their foreheads or in their hands; doe not these words sufficiently shew that this reign of Christ succeeded the reign of the Beast, his image and his stigmatized followers?

For

For wherefore should this elogie be given to those sons of the kingdome, that they had not worshipped the Beast, &c. except the Beast had now gone before? For certainly the desert in time goeth before the retribution and reward. But now this kingdom is given (as the order of the narration sheweth) to the Saints, as a reward of their faith and constancie; and that after their cause was first discussed in open Court; of which Session as it were, there is a description in these words: * And I saw thrones, and they sit upon them, and judgement was given to them, that is to say, to them was given authoritie of judging, &c. Therefore the time wherein the Saints approved their faith and constancie to God, while the Beast ruled, went before the judgement, the reward followed the decree then made.

* Verse 4.

2. The same doth yet further appeare out of that hymne of praise sung of the elders and beasts at the overthrow of Babylon, chap. 19. 5. *Ἁλὺλὺ ὁ Κύριος ὁ Θεὸς ὁ παντοκράτωρ* *Halu-lu-jah* for the Lord God that Almighty one hath reigned, ver. 7. Let us be glad and rejoyce, and give glorie to him: for the marriage of the Lamb is come, & his wife hath made herself ready. I or I doubt not but that the kingdom is the same in both places.

3. But of all most clearly out of the 11. chap. ver. 15 16. &c. where at the sound of the seventh trumpet, the dayes of the witnesses, and of the Beast, and the moneths of the Gentiles being runne out there is proclaimed in heaven, the kingdome of his world are our Lords, and his Christs, and he shall raigne for evermore. And the foure and twentie Elders sitting before God in their thrones fell upon their faces, and worshipped God, saying, We give thee thanks Lord God Almighty, which art, and which wait, and which art to come: for thou hast received thy great might, and hast entred thy Kingdome.

This is that finishing of the myserie of God, declared by the Prophets, which the Angel had foretold before the tenth Chap. ver. 7. should come to passe about the time of the sounding of the seventh trumpet: when neither the moneths of the Beast, nor the dayes of the witnesses mourning, nor any thing at all concerning the period of time, times, and halfe time, shall be any more remaining, verse 6. 7. plainly according to that which was foretold to *Daniel*, chap. 7. v. 13. 25, 26, 27. and before concerning the Univerfall dominion of Christ, or kingdome of the Saints.

Saints to come after the same times, and altogether the same lesson of judgement. Also that chap. 12 ver. 7. where the same Angel which is here in *John* is read with the same behaviour, rite, and (which is chiefly to be noted) almost in the same words, to have tworne that that space once being ended of a time, times, and halfe a * time, the dispersion of the holy people; and together with that, that last of wonders should be consummate.

* Are not these
those times of
the Church
mentioned?
1. Cor. 11. 24.

He which here desireth further confirmation, let him use the Characters of the former Synchronisme: for they afford, as I said, their mutuall helps.

The sixth Synchronisme.

Of the new Jerusalem the bride of the Lamb With the seventh trumpet, or the space from the time of the destruction of the Beast.

Chap. 21. 1.
Chap. 21. 10.

1. The marriage of the Lamb, and that Imperiall kingdome of the Almighty Lord God, both begin after the destruction of Babylon, where the seventh trumpet beginneth, this appeareth out of the hymne of the Elders and Beasts, which in the former *Synchronisme* we have commended out of the nineteenth chap. vers. 6. 7. *Hallelu, ah*, for our Lord God Almighty reigneth. Let us be glad and rejoyce, and give honour to him, for the marriage of the Lamb is come, and his wife hath made her selfe ready. But the new Jerusalem is that bride of the Lamb, adorned and prepared for her husband: chap. 21. verse 2. And I saw (saith he) the holy City, new Jerusalem, coming downe from God out of heaven, as a bride adorned for her husband: and verse 9. Come and I will shew thee the bride the Lambes wife, &c. Therefore even she shall begin and contemporize with the seventh trumpet.

2. Now Jerusalem is the beloved citie; but that beloved citie, forthwith after the 1000. yeares are ended, is said to be compassed about by those last troopes of Satan then let loose, chap. 20. ver. 9. And they compassed the tents of the Saints and the beloved citie: therefore it must needs have beene extant before, while Satan was yet bound. I have thought fit to adde two other, either for confirmation, or illustration, and setting forth of these two arguments.

3. The

3. The seventh Viall being poured out, wherewith the Beast is dispatche and abolished, there came a loud voice from the throne, saying, *TE TONE*, It is done; chap. 16. vers. 17. So also, He that sat upon the throne saith to *John* (beholding new Jerusalem descending from heaven) chap. 21. verse 5, 6. Behold, I make all things new *TE TONE*, It is done, I am * A, and Ω, the beginning and the end: therefore new Jerusalem the bride of the Lamb beginneth at the last terme of the Vials *TE TONE* the whore being already dispatch; and so it contemporizeth with the space of time, which insueth the destruction of the Beast.

4. One of the Angels of the Vials [chap. 17.] sheweth unto *John* the condemnation of the whore, even while the Vials are in pouring out, and at least by one of them to be executed. And the same Angel of Vials [chap. 21. vers. 10.] sheweth to the same *John* the bride of the Lamb the great citie, holy Jerusalem, to become glorious even when the Phials are now ended, that is, the Beast and Babylon being destroyed.

The 7th Synchronisme.

Of the palm-bearing multitude of the numberlesse triumphant out of all Nations, Tribes, People, and Tongues, chap. 7. vers. 9. With the seventh trumpet or space of time from the destruction of the Beast, chap. 11. 13, &c.

1. The palm-bearing multitude next succeedeth, the companie of 144000. sealed: but that companie being to be measured, or judged of by its opposite, both state, and duration to the Beast with whom it contemporizeth, ended with the Beast also [Synchronisme 4. Part 1.] Therefore the palm-bearing multitude followeth both: and consequently will fall out in the time of the seventh trumpet, which is the space of time from the destruction of the Beast.

2. The palm-bearing multitude, are the citizens of new Jerusalem, for of both it is said, * That they shall not hunger nor thirst any more, &c. That the Lamb shall feed them, and lead them to the living fountains of waters; and * that God shall wipe away every teare from their eyes. Now new Jerusalem contemporized with the seventh trumpet, therefore the palm-bearing multitude also.

E

The

The Apocalyptic Epocha or computation of the Revelation.

The Epocha or computation of the Apocalyps, as it is a prophetic of things to come, whether thou shalt determine the beginning of it, in the beginning of Christianisme, or in the overthrow of the Iewish politie and church, or in that moment of time wherein the Revelation is shewed to *John*, or howsoever it be fixed (for I will not here play the interpreter, being mindfull of my purpose) I suppose none will doubt, but that thence the beginning of the seales, as touching things done in them, is to be fetcht. But that the beginning of the second prophetic also, or *ἡ ἀρχὴ τοῦ βιβλίου* of the open booke, is to be fetcht from the same account; if the very words of the context of the repeated prophetic, and what wee have further formerly declared, at the sixth *Synch. Part. 1.* and in the entrance to the second part shall not have sufficiently perswaded any; he shall be at length enforced thereto by the very necessitie of the *Synchronisme*, if according to the demonstrations now made, hee shall assay to dispose the severall prophecies in their ranke and place.

The close of the Synchronismes and of the Apocalyps.

After the 1000. yeeres reigne and condemnation of Satan doth follow the universall resurrection of the dead, and the last judgement, and hell, *chap. 20.* from *verse 11.* to the end.

After new Ierusalem described *chap. 21.* followeth Paradise, which having the tree of life in the middle like Eden, a river doth environ on this side and that side, for so I take the words *chap. 22.* *Ἐν μέσῳ τῆς πλατείας καὶ τοῦ ποταμοῦ, ἐν ἑνὶ δένδρῳ, καὶ ἐν ἑνὶ δένδρῳ, τοῦ βίτου, τῆς πλατείας, ἑὺλογεῖται.* In the midst of the street, and of the river, which was on this side, and on that side (to wit, of the street) was the tree of life. And this is the end of the world and of the Revelation.

Moreover, Reader; behold here is the order, and course of all the prophecies in the Revelation, according to the things therein to be done in this figure drawne before thine eye, and to be viewed at once; which I have framed by the exact rule of the *Synchronismes* already demonstrated

EPOCHS OR THE BEGINNING OF THE APOCALIPS

The first trumpet beginning

The first seal
The first trumpet
The first seal
The first trumpet
The first seal
The first trumpet

The coming of 144,000 servants of God out of all tribes of Israel referenced to the seal of the living God

I. WOE
LOCUSTS
Trumpet I

II. WOE
THE ENPHATEAN HORSE
Trumpet II

III WOE

The mystery of God is fulfilled
Trumpet 7
As he declareth to his prophetes :

THE KINGDOMS OF THE WORLD ARE BECOME OVR LORDS AND HIS CHRISTES

THE GENERAL RESURRECTION
THE ENDE

MEDE his booke opened

HAYDOCK his booke opened

Place this betwixt pag. 26 & 27

And to conclude which of the 12 apostles
goeth before or afterwards of the
thou haue sent forth by the
proceeding from the 1st hand of the
At the 4th 28 and 29 the reader may find a more full
direction for the use of this volume

How long Lord dost thou not avenge
booke written within and
on the backside sealed
with 7 seals. Ap. v. 1.

And to conclude which of the 12 apostles
goeth before or afterwards of the
thou haue sent forth by the
proceeding from the 1st hand of the
At the 4th 28 and 29 the reader may find a more full
direction for the use of this volume

monstrated for mine own, and (if thou please) for thy use, Lord open the eyes of the understanding of either of us, that we may behold his marvellous Workes. Amen.

A Corollarie concerning the use of the Key.

1. Out of what hath been said, I suppose it appeareth that the Revelation considered according to the letter only; as if it were a certain bare history of things done, and not a prophetic involved with mysticall allegories, and types: yet to be furnished by the holy spirit, with such signes and characters through the whole narration, that thence the right course, order and Synchronismes of all the visions, according to all things done in their time, may be found out, composed, and demonstrated, and that without the supposition or help of any interpretation granted.

2. Then furthermore, as is the manner in histories, that many and divers things, done by many and divers together, and at the same time, yet cannot be declared together, but severally and one after another: so also in these prophecies and visions of things done (howsoever revealed in the most aptest and wisest order by far) it falleth out, that they labour in vain that so go about to interpret the Revelation, as if the events every where should succeed one after another in the same order and course, as the visions are revealed.

3. For truly he that will endeavour with successe to finde out the meaning of the Apocalypticall visions, must first of all place the course, and connexion of them one with another according to things done, being thorowly searched out by the foresaid characters and notes, and demonstrated, by intrinsecall arguments as the basis, and foundation of every solid, and true interpretation. Therefore (which we see to be done amiss by very many) the order it self is not to be conformed to every aptnes of interpretation, according to the will of the interpreter; but according to the Idea of this chronical order framed before hand; by the characters of Synchronismes is every interpretation to be tryed as it were by a square and plumb-rule.

4. For without such foundation, thou shalt scarce draw any thing out of the Revelation, that will soundly assure the interpretation and application thereof, and which resteth upon divine authority, but upon begged principles, and meere humane

conjectures, on the contrary side, this being admitted for a foundation, when as now the pales of time and order, shall not suffer the application to rove at randome, and according to pleasure; thou wilt presently admire the many wayes of so many different interpretations, yea, and repugnant, for the most part taken away; there being but a few differences left, and those almost of the least moment, in which the minde may as yet rest doubtfull, concerning the generall application at the least. So that hereafter as well out of this booke, as out of the rest of the bookes of the new testament, arguments may be drawn even in matter of prophesie concerning interpretation certaine, and in which faith may repose it selfe, as it were in the oracles of the holy spirit, not the inventions onely of humane wit.

5. Such a Key reader, yea if thou hadst rather an Apocalypticall compasse, I shew thee, as far as my ability reacheth in these *Synchronismes* according to that measure of understanding which the good and bountifull God hath vouchsafed me an unworthy sinner in these mysteries, and do propose unto thy view a *Scheme* adjoynd, short, easie, and compendious. In which (lest happily thou shouldest be ignorant of the use of it) if once the sense of any principall vision, and the times thereof fulfilled shall appeare unto thee; thou shalt then a ready way shewed thee, whereby the line of *Synchronismes* and of order, thou mayest finde out, yea and demonstrate the meaning of the other visions. As for example, what others prophesies shall contemporize to that knowne prophesie of thine, as I have said, are without doubt to be applyed to the same times. and what goe before, are not to be interpreted but of those events that goe before; those which succeed likewise, of those which do succeed.

6. And lest happily thou mayest doubt, whether any where in the Revelation out of all those visions any such may be found, in which in that manner I now speak, thou mayest safely pitch thy foot, and from whence, as it were from a station or watch-tower thou mayest take the scanning of the rest of the Revelation: behold provision made for this thing also by the holy spirits most wise counsell, in that famous vision of the great whore which onely and alone of all the visions the Angel, as no where else hee doth, interpreteth to *John*; But to what end, except that by that an entrance be opened, as it were through a dore to the rest otherwise.

Chap. 17, 18, &c.

wife inaccessible? what wilt thou more? therefore by this way enter thou, calling upon the Father of lights, and being entred use the Key of entry to the opening of the rest. Try, and having tried thou wilt confesse, that this prophesie is wonderfull, with which, the matter being thoroughly lookt into, none of the old Testament; (for so it becometh the gospel) no not that of *Daniel* is to be compared in certaintie, either for the singular workmanship of the Revelation, or for the way and reason of finding out the interpretation.

This last thing I intreat of thee reader who shalt meet with these things, that if thou shalt perceive any thing happily revealed unto me * sitting by as a fellow prophet, profitable either to thy selfe or others touching these mysteries: that thou wholly ascrib it to the mercy of God towards me; to whom also I will never cease to give thanks for that little ray of his wisdom:

but if in any thing I have committed an error, that count wholly mine, a man of small abilities, and no

way (which I very well am conscious of)

fit of my selfe for these things.

Praise, honour and glory to

him who sitteth upon

the throne, and to

the Lambe for

ever and

ever.



The first Part of the
Coment upon the REVELATION,
according to the rule of the Apocalyphtique
Key upon the first Prophecie, which is
contained in Scales and Trumpets.

Something concerning the Apocalyphtique
Theater premised.



endeavouring to finde out the meaning of the visi-
on in the Revelation, I must first handle that
heavenly Theater, whereupon Iohn is called to
behold them as upon a Stage: afterwards the
prophecies themselves, severally examined by the
Apocalyphtique Key.

O Christ the wisdom of God, to whom the * Revelation is
given of the Father, that thou shouldest declare to thy servants
things to come, enlighten my minde with thy sun beames, cleanse
my uncleanness with thy blood. Grant that by thy favour, and
the guide of thy Spirit, I may diligently consider these hidden
mysteries, and declare them to others.

* Revel. 1. 1.

* Num. 1. 52.
and thence to the
end of the second
Chapter.

The Apocalyphtique Theater, I call that Emperiall Session of
God and of the Church described in the fourth Chapter: and ex-
actly framed according to the forme, of * that ancient encamp-
ing of God with Israel in the wilderness: which will plainly
appeare by comparing the order of both between themselves.

For in the midst of the tents of Israel was placed the Taber-
nacle or throne of God. Round about the Tabernacle the Le-
vites pitched their tents neereit. Then after the Levites, the rest
of the hoast of Israel was seated in foure standers, towards the
four climates of the heaven: to wit, three tribes placed under
one

one stander, and bearing the name of the chiefe tribe of their
companie. And every stander did bear an ensigne, whereof al-
though Moses doth onely generally make mention, nor doth at
all expresse what figure was pourtrayed to every stander: yet the
Hebrews out of the ancient tradition of the Elders, (in this not
rashly to be contemned) doe describe the matter wholly after this
manner.

At the East the Standers of *Juda*, with his fellow Tribes
with the signe of a L Y O N.

At the West the Standers of *Ephraim*, with the signe of a
B U L L O C K.

At the South the Standers of *Reuben*, with the signe of a
M A N.

At the North of *Dan*, with the signe of an E A G L E.

Aben Ezra at the 2. of *Numbers* קרמוניגו אבנר our Elders
have said, that the figure of a man was in the stander of *Reu-
ben*, because of the Mandrakes found (saith hee but this is
idle.) In the stander of *Juda* the figure of a Lyon, because
Jacob likened him hereto. In the stander of *Ephraim* the fi-
gure of a Bullocke; according as it is said, * the firstling of a
bullocke. And to conclude, in the stander of *Dan* the figure of
an Eagle. The same things here hath *Bar Nachman*, and *Chara-
kuni* at the third Chapter.

Gen. 30. 14.
Gen. 42. 2.

* Deut. 33. 17.

If any happily more curiously aske, wherefore the effigies of
these living creatures were born rather than others; besides that
reason which is wont to be taken not unfitly from the blessings
of *Juda* and *Ephraim*, at the least, the *Talmudists* seeme to give the
reason thus, four things say they, * are proude (or which excell) in
the world; the Lion among the wilde beastes, the bullocke amongst
cattell, the Eagle amongst birds, and a man whom God hath en-
dued with beautie above all, that hee may command all. Howso-
ever the reason hold, this tradition of the Jewes may be confir-
med out of the foure fold face of the Cherubims (take heed thou
doe not conceive so many heads) in *Ezekiel*; by which is signi-
fied that it was the Lord, and king of the foure bands or camps
of *Israel* which was carried on them. For as the Chariots of
Princes doe glister with the ensignes of their Lords; so here
the Cherubims with the ensignes of *Jehovah*, the King of
the Tetrarchies of *Israel*. Neither will it be very difficult, to
gather

* Schindler.
p. 26. d.

Ezek. 1. 4.

* Verse 10.

gather out of the position of *Ezekiel* and the Cherubims in this vision one against another, which climate of the world each face of the Cherubims looked towards. For when *Ezekiel*, his face being turned toward the north, beheld the Cherubims as it were coming against him, certainly that which did then present it self directly over against him, was the former and direct face of the Cherubims, to wit the face of man; and therefore the face of a man looked toward the south. Whence it followeth that that face of the Lion which is said to be on the right hand of the same * *Ezekiel* looked towards the East, and that on the left hand of him, of a bullock looking toward the West: and last of all the face of an Eagle looking toward the North.

And surely the same reason perswadeth, that we may esteeme that those Cherubims also, which did overshadow the Arke of God in the most holy place of the Temple were alike, that is, of a foure fashioned face; especially since those which were engraven upon the walles of the temple were so, as that which is read in the same *Ezekiel*, chap. 41. vers. 19. concerning their half carving doth witness, where, two of their faces being drunk up, (as it must needs be in such engraving) on the plaine of a wall, yet the other two, of a man and of a lion, are said to appeare looking toward the Palme-trees, represented on this side and on that side, both wayes. And wherefore I pray you, should the Cherubims be engraven in another forme then they were of?

Add hereunto that some doe take that of *Psal.* 68. 11. *כי יושבו בה* thy congregation hath dwelt therein, to be meant of those four living creatures, being the ensignes of so many bands of *Israel*; which surely *Ierome*, in that translation which hath its name to be according to the Hebrew truth, hath thus translated: * *animalia tua habitaverunt in ea*; thy living creatures dwelt therein; to wit, as went before, in thy inheritance, that is, in the camp of thy people which thou leddest thorow the wilderness. Likewise the Septuagint, and the vulgar which is translated thereout of hath *τις ζωντων, animalia tua*, thy living creatures. And surely that which went before this and the former verse plainly sheweth, that here that time is handled: O God when thou wentest forth before thy people, when thou wentest thorow the Desert the earth shooke, and the heavens dropped at the presence of God, &c. Likewise that which followeth concerning the plentiful

* Chap. 4.

tifull raine, the raine if I be not deceived, of Manna, and therefore to be translated, a plentiful raine or liberall, thou hast sent O God [wherewith] thou hast comforted thine inheritance, even when it was weary. To say nothing of that; the beginning of this Plaine is borrowed from that forme of prayer which *Mosis* used [Numb. 10. 35.] in the setting forward of the campes of *Israel*. Arise O Lord and let thine enemies be scattered,

We have beheld the encamping of God among the Israelites: let us now further see, how the Apocalypticall session doth in every point answer the same.

And I was saith *Iohn*, in the spirit, and behold a throne was set in heaven; and one saith on the throne. 3. And he that saith to look upon was like a Jasper stone and a Sardine; and there was a rainbow round about the throne in sight like to an emerald.

4. And round about the throne 24. seates; and upon the seates 24. Elders sitting, clothed in white raiment, and they had on their heads crownes of gold.

5. And out of the throne proceeded lightnings, and voice, and thunderings; and there were seven lampes of fire burning before the throne which are the seven spirits of God, and before the throne there was a sea of glasse like unto crystal.

6. And in the midst of the throne and round about the throne foure Beasts full of eyes before and behinde. 7. And the first Beast was like a Lyon; and the second Beast like a Bullock; and the third Beast having a face as a Man; and the fourth Beast like a flying Eagle.

8. And the foure Beasts, had each of them six wings about him, and they were full of eyes within; and the rested not day and night saying, Holy, Holy, Holy Lord God almighty, which was, and is, and is to come. Chap. 4.

9. And when these Beasts give glory and honour and thanks to him that saith on the throne Who liveth for ever and ever: 10 The 24. Elders fall down before him that saith on the throne, and worship him that liveth for ever and ever, and cast their crownes before the throne, saying 11. thou art worthy, O Lord our God, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

Doth not every severall things answer other here; for first as concerning the tabernacle; the throne here which God saith upon being

F

being

being set in the midst that it was none other then the temple or tabernacle (for the description (here) is fitted (which is a thing observable) to the history of both) as well the seven lampes burning before it, is also that glassy Sea, like unto Christall do shew, whereof those present the candlestick of those seven lampes burning before the Oracle; this that great labour in the temple of Solomon called the Sea; but with this difference, that that of Solomon was of brasie but this of ours of a glasse and transparent matter, yet I know not whether we may suppose the allusion here to be to that more ancient labour of Moyses Tabernacle; since that also is said to have binne made of I know not what matter of looking-glasses; to wit, of the looking-glasses of the women assembling at the doore of the tabernacle Exod 38.8. But you may see the temple set forth by the name of the throne of God Ely. 6. verse. 1. I saw the Lord sitting upon a throne high and lifted up, and his skirts filled the Temple. Also Jer. 17. 12. A glorious high throne from the beginning is the place of our sanctuary. And Ezec. 43. 7. The place of my throne, and the place of the steps of my feet, where I dwell in the midst of the children of Israel forever, &c.

And that it was such a throne, which John saw placed in the midst of the Elders, and Beates, the Revelation hath it every where for granted. For where could he have openly seen the Altar, and under it the sources of them that were slain for the word of God, chap. 6. 9. except in the temple; whence (appeared) to him the golden Altar of incense before the throne, chap. 8. 3. except the temple or Tabernacle had binne that throne. Or what other thing will the four horns of the golden Altar, which is in the sight of God intimate, chap. 9. 13. what the temple, the courts of the temple and Altar partly to be measured with the Angels reed, partly, to be cast out, chap. 11. 1. what the temple of God opened in Heaven; and therein, the Arke of the testimonie exposed to sight, chap. 11. 19. what the Angels coming out of the Temple, chap. 14. 15. 17. 18. and that also in Heaven, verse 18. what the harpers standing upon the brimme of the Sea or labour of glasse, and singing the tryumphant Songe chap. 15. 2. and that also in Heaven, verse 1. what in the same place verse 5. The Temple of the Tabernacle of the testimony, opened in Heaven, and the same temple verse 8. filled with smoke from

Chap. 4.

Ezech. 43.

Verse 3.

from the majesty of God: But that chap. 16. verse. 17 putteth the matter out of all question. And there came a great voice *αὐτὸ τὸ Νεὺ τὸ ἔκαστὸ ἀπὸ τοῦ θρόνου*, that is, out of the temple of Heaven from the throne.

Furthermore in this throne or temple, least happily thou shouldst be anything doubtfull, the place of Gods Session, or (as the Septuagints 1. king. 10. 19. speak of the throne of Solomon) *ὁ θρόνος τοῦ ἁγίου Ἰσραὴλ* was the Inner and most holy parte of the temple, wherein was laid up the Arke of the covenant with the propitiatorie. For there God is said to dwell, and to sit between the Cherubins of glory. For which cause finally both the seven lampes here, as also the golden Altar of Incense afterwards are rightly said to have binne before the throne, to wit, before the oracle of the temple; as it is found concerning both plainly in so many and the self same wordes, 2. Cron. 4. 20. and 1. King. 8. 20. in the former of which the septuagints have *πρὸς λαύχους καὶ τὸ ὄργανον τῶν θυσιῶν* (so the Oracle is called in Hebrew) in the other *δυναστεῖον καὶ ἐκ τῶν θυσιῶν* *τῶν θυσιῶν τῶν θυσιῶν*, in meaning right with the Revelation, *ἐνώπιον τῶν θυσιῶν καὶ ἐνώπιον τῶν θυσιῶν*. So the other partes, either of the temple or of the tabernacle, will be partly for staves, partly for steps, partly for a footstool to the throne peculiarly so called (such kinde of parts or appurtenances, that imperiall throne of Solomon is said to have had. So much of the throne.

Chap. 4.

verse 4.

2. The four and twenty Elders compassed next about the throne, which represent the Bishops, and prelates of the churches; and do answere both in place and order to the Levites and Preefts in the camps of Israel: and their number of 24 to so many courses of Preefts and Levites, or which cometh to the same passe to the chief of the courses whereupon, besides that they are nearest to God, they also have their thrones; moreover they wear crownes; which are signes of dignity, and power given from God.

Verse 6.

3. Thirdly, a meere distance after the Preefts where the lines drawne through the midst of the throne, doe twise divide the sides of the throne, every way to the four corners of the heaven, four living creatures appeare: the first in the shape of a Lyon; the second of a Bullock (for *βοῦς* with the septuagints is *Βορ* a bullock) the third in the shape of a man, the fourth of a flying Eagle representing the christian Churches through the four quarters of the

see Ezech. 1. 10.
Exod. 24. 10.
Levitic. 21. 7. and
else where 40
times.

F 2

world.

When by two
words one thing
is signified.

Chap. 4.

verfe 8.

Verfe 9, 10, 11

verse 14

Chap. 4.

world; and they answered to the foure camps of Israel, bearing in their standers the same Beastes. That which in the text of the Revelation is something more obscurely said, ἐν μέσῳ τοῦ θρόνου, & ἐν μέσῳ τοῦ θρόνου, in the midst of the throne, and round about the throne, ought to be expounded by the figure ἐν θαλάσῃ familiar with the Hebrewes, as if indeed it had binne said ἐν μέσῳ τοῦ κύκλου, that is περιβόλου τοῦ θρόνου, in the midst of the circuit or compasse of the throne; and that in this sense. If to the throne, for example as being square, thou draw about a parallell foure square figure, with a meete distance from the throne and Elders compassing it about, foure Beasts did shew themselves in or, at the middle of the sides of every quadrangle (for ἐν μέσῳ isto to be taken distributively;) to wit in the midst of every side one.

Furthermore those Beasts are described, full of eyes before and behind, having moreover six wings aboute, and those full of eyes within. So many eyes do set forth the multi-ty of Sharp-sighted men, and full of knowledge of the mysteries of God; such as are in the Beasts, that is, the churches, which the Beasts do represent. The wings, agility and alacrity: to put in execution the commandment of God. The wings full of eyes, zeale joynt with knowledge and faith. To conclude the six wings about; doe set them forth flying every way, that is, most ready universally and wholly to fulfill the commandments of God.

Last of all is added, what the office of both of them should be, aswel of the Beasts as of the elders about the throne, to wit this, that as often as the Beasts should give glory and honour and thanksgiving to him that sitteth on the throne, that is as often as the Churches should performe their holy service so often the 24 Elders going before the Beasts according to their function, used to fall downe before God, saying, Thou art worthy O Lord, to receive glory and honour and power, because thou hast created all things &c. This interpretation being admitted, the saying of Ioh. which most do accuse here of incongruity, (as abusing the futures εἰς αἰῶνα, αἰῶνι, προσηγορίαι, for the prae perfect; will easily maintaine it self: since with the H. brewes (whose notion the Apostle every where useth) the futures are wont to denote an act accustomed or due: so as Iohn is not at all to be thought here to relate, what then in the vision is done by the Beasts and elders; but what occasion required should be done, and what he afterwards in the

the progresse of visions if at any time occasion of praising God should happen, he saw done by them.

And so (that at length I may end) I conceive I have plainly shewed that the throne in this Imperiall session answereth to the Tabernacle or Temple; the elders to the Levites and Priests; the four Beasts to the four camps of Israel; that is the whole session, to be the type of the ancient encamping in the wilderness, which thing was so much the more largely by me to be handled, because I observe the reason of the most types in the Revelation to depend chiefly upon the knowledge thereof; wherein I doubt not but any will be of the same minde with me, who shall thoroughly consider the matter.

The Theater being prepared in this manner, he which sate upon the throne, reacheth forth in his right hand, a book written within and on the backside, closed with seven seals; and therewith an Angel coming forth upon the stage, with a loud voice proclaimeth; that if power were given to any to open it, whereby those things might be seen and read that were therein contained, he should take it into his hands, and endeavour it, a thing without doubt if he shall perform, would be very acceptable to all that are enamoured with a desire of secret things.

And in truth the book was most worthy, that any one should strive with all the powers of his wisdom and industry to open it: as a book of propheties or of the the counsell of God, wherein is contrived the series and order of things to be done till that second and glorious coming of Christ. For of such sorte certainly that double propheticke following of things to come which that booke did containe, appeareth for to be which is the cause why I be deceived, why Iohn going about to set forth his visions, prefixed in the fronte of his history the description of that glorious coming, as it were the bond of the Apocalypticall race. Behold, saith he chap. 1. 7. he cometh with the cloudes of heaven, and every eye shall see him; they also which pierced him, and all tribes of the earth shall waile over him; as if he should say: this is the scope, his is the the bound of the visions, which shall declare.

But when no man in heaven, nor in earth, neither under the earth, was able to open the booke, and he that seemed now to be past help; so that Iohn brake forth into weeping for griefe:

Skars

behold a Lambe; seeming as it had been slain, that is, bearing the signes and of his by past death, rose up in the midst of the throne of elders and Beasts, and took the book to unseal and open, as who alone above all had deserved the power to do it.

Verse 8.

Now this being seen, forthwith the Quire of Beasts, and elders, together with the Angels standing round about, and all creatures in generall, being full of joy sing a song of praise to the Lamb and to his father. Wherein I thought good to observe that alone, that they plainly refer the power of opening the book to the merit of the passion of the Lamb. Thou art worthy, say they to open the book and the sea's thereof, because thou wast slain; and hast redeemed us to God with thy blood, out of every tribe and people and tongue and nation. Out of which perhaps light may come to the saying of our Saviour, neither having as yet sufficed, nor entered into his glory: of that day and houre (suppose of his second coming, whether it should be sooner, or later:) no man knoweth, no not the Angels in heaven, nor the Son, but the father onely. For why, as yet the Revelation was not given to Christ of the father, nor the order of things to be done until his coming opened. I affirme nothing rashly, let the reader way the matter well with himselfe.

Mat. 23. 34

Chap. 6.

S. 4. 8. 1.

Chap. 6.

The Lamb thus opening the book, at every severall seal thereof, singular types of things to come are exhibited: the body whereof runneth through the whole Apocalypticall race, and so concludeth the first universall prophetic. The interpretation whereof now, by the favour of him that sitteth on the throne and of the Lamb, we will undertake.

Concerning the two Apocalypticall prophecies.

Br. 2. 2. 10. 11.

Chap. 11. 15.

The first prophetic of the scales, comprehendeth the destinies of the Empire. The other of the little book, the destinies of the Church or of christian religion; untill at length both shall be united in the Church reigning; the kingdoms of this world becoming our Lords and his Christ. For as in the old testament

Daniel,

Daniel, did foresew as well the coming of Christ, as also did digest the destinies of the Jewish church, according to the successions of Empires: so it is to be conceived that the Apocalypse, doth measure the state of Christianity by the affairs of the Romane Empire which should yet remain after Christ. Neither doth the event crosse it. For the interpretation of the first prophetic out of this generall supposition thus proceeded.

Of the first prophetic which is of the scales: and first of the things meant by the first six seals.

The scope of the seven seals in sum is, that, there might be shewed, by the distances of ensuing time distinguished by the characters of events, in what order of the chances of the Romane Empire running out, it should come to passe that Christ should vanquish the Gods of the world, what whom he had begun war: to wit in the sixth course, or sixth seal, the Gods of the Empire of Rome heathen; but in the seventh, when the course of the trumpets shall come to the last trumpet: whatsoever else of the worship of idols and devils did after there a new, or should as yet any where else in the world arise, should be utterly destroyed. For he must reign untill he have put all his enemies under his feet, that is, shall have abolished all contrary, principality, authority, and power. 1. Cor. 15. 25. Let us in the first place, handle the first period, as order requireth.

Chap. 6.

The first six seals therefore, by a six fold character of events, (not much unlike to those, which our Saviour also had foretold, for the appointed time of the overthrow of Ierusalem) do distinguish so many different times of the yet standing and flourishing Romane Empire; untill at length in the sixth, Christ should utterly overthrow the power of idols, and heathen gods in that region. Now characters I call the notable chances of the Romane Empire, whereby as by certain emblems, the different times are discerned: and those in this first period, not brought from without by the barbarous nations, (such as were of the Empire under the plagues of the seven trumpets afterwards falling;) but intestine chances, and rising in the very Empire it selfe, which difference certainly is therefore set by the holy spirit, that by unlike marks the unlike times of the Romane estate, here flourishing, there decaying, may be described.

Moreover

Moreover that commeth here to be observed. Since these characters of chances which I have named, scarce or seldom go through the whole space of the seal: and therefore, no way by themselves avail, for the limiting of their different times, by any certain beginning and end: therefore the holy Ghost in the four first seals (where that should be most requisite, as well for the cause aforesaid, as for the in equality of the different times) hath further used foure Beasts for the same purpose; every of which should demonstrate the computation of the seal appertaining to its own quarter. How that is done, we shall see anon. It shall suffice now to have given warning of it.

Ezecham.

Chap. 6.

1. And I saw when the Lamb opened one of the seals, and I heard one of the foure Beasts, as it were the voice of thunder, saying, Come and see.

2. And I saw, and behold a white horse, and he that sat upon him had a bowe, and a crown was given unto him; and he went forth conquering, and to conquer.

3. And when he had opened the second seal, I heard the second Beast, saying, Come and see, 4. and there went out another horse that was red; and to him which sat upon him, there was given, that he should take peace from the earth, and that they should kill one another; and there was given unto him a great sword.

5. And when he had opened the third seal, I heard the third Beast, saying, Come and see. And I saw, and behold a black horse; and he that sat on him, had a paire of ballances in his hand. 6 And I heard a voice in the midst of the foure Beasts saying, a measure of wheat for a peny, and three measures of barley for a peny; and hurt not the oile and the wine.

7. And when he had opened the fourth seal, I heard the voice of the fourth Beast saying, Come and see. 8. And behold a pale horse; and he that sat upon him, his name was Death, and hell followed him; and power was given to them over the fourth part of the earth to kill with the sword, with hunger, and with death, and with the beasts of the earth.

of



Of the first seal.

The first chance of the Romane Empire, and surely very notable, is the originall of the victory of Christ; whereby the Romane Gods begin to be vanished, and their worshippers, being pierced with the arrowes of the gospel, begin every where to fall away and to submit themselves to Christ the conqueror. ΕΓΩ ΩΣ, faith he, νικῶν, & (mark it well) ἡ νίκη, that is, he hath not yet fully overcome, but hath laid the foundation of the victorie, thence forward more and more to be accomplished.

The disclosure of this seal is the first Beast, in shape of a Lion, standing at the east; and sheweth a horsman comming out of his quarter, that is, an Emperour, from whose getting on horseback to ride, that is, comming to his Empire, the distinct space of the first seal is to begin; to wit from the glorious exaltation of our Lord Iesus Christ; by the leading and guidance of which Emperour from the East this war is waged, and the victor y gotten. The beginnings of the following seals are directed by the Romane Emperours; but where the victorie of Christ is described, regard was to be had of him alone being Emperour.

And now this seal once passed, the oracles of the Gods through the whole Romane world became silent; and John the last of the twelve Apostles of Christ, having fulfilled the task of his warfare, passed out of this life, to receive an immortall crown in the heavens, together with his fellow Apostles his brethren, for their work valiantly and happily accomplished.

And that, to be carried on horse-back is a badge of authority, and of them that rule and governe, is to be scene out of the greek interpretation Psal. 45. 5. wherein prosper thou and ride, is, νῆλθο δόξῃ βασιλεὺς, goe on prosperously and raigne: neither doth the Chalde differ from this sense, which translateth, that thou maiest ryde upon the throne of the Kingdome. So the woman ryding upon the Beast Chap. 17. 3. is expounded by the Angell πῶς ἡ ἐχθρὸς βασιλεύει, the City which raigneth, ver. 18. And the word of ryding is used in the same sense Deut. 32, 13. Esay. 58. 14. Psal. 66. 12.

G

of

Of the second Scale.

Ver. 4.

chap. 4.

The second memorable chance of the Roman Emperour, the embleme of the second scale is *Ἀλλοφροσύνη*. Murder or intestine slaughter; the like to which is scarce in all the Roman history. And there was given, sayeth he, to him that sat on this horse, that he should take peace from the earth (that is, that, he ryding, peace should be taken from the earth,) & *ἡ τὰ ἀνθρώπων σφύζων*, and that men should kill one another, which last part of the fence, doth strengthen the explication of the former. For in what other fence should these words be taken, that it was given to him that sitteth on the horse, that men should kill one another? Unless it were given, or came to passe, that, he indeed riding; men should exercise cruelty in mutuall murders, and slaughters.

The discloser of this seal is the second Beast, in the shape of a Bullock, placed at the west: and whilest in the vision he biddeth look back towards him, thereby he warneth; that this seal beginneth, when *Trajan* the *Spaniard* bare rule, being an Emperour coming from the west. *Dion*; *Trajan* a man of *Spaine*, he was neither of *Italy* nor an *Italian*: before him no man of another nation obtained the Empire of Rome. But thenceforth from him the same stock reigned even untill *Commodus* where the space of this seal endeth.

The beginning therefore being drawn from this Emperour, let us seek that memorable accident *ἀλλοφροσύνη* of killing one another. But the thing was done, by the *Gentiles* and *Jews*, then dwelling together throughout the Roman Empire, both where *Trajan* and his successor *Hadrian* guided the sterne of the Empire. What was done under *Trajan*, take not upon mine, but upon the joynt words of *Dion* and *Orosius*. The *Jews*, saith *Orosius*, in an incredible commotion at one time, as it were made wilde with furie were mightily incensed through the whole world. For they waged most cruell war even through all *Libia*, against the inhabitants: which then was made so desolate, the inhabitants thereof being slaine, that except *Hadrian* the Emperour had afterwards brought thither Colonies gathered

thered from other places; it had remained altogether vacant, without inhabitant. They which dwelt about *Cyrene*, (saith *Dion*) one *Andreas* being their Captain, do slay aswell Romanes as Greekes, they feed of their flesh, and eat their bowels; they are besmeared with their blood, and clothed with their skinnes. Many they sawed asunder through the midst, from their crown of the head, many they cast to Beasts, many they constrained to combat between themselves; so that they slew two hundred and twenty thousand men. He goeth on furthermore in *Egypt*; the like slaughter was made, and in *Cyprus* *Artenio* being Captain, where also there perished two hundred and forty thousand. They rased *Salamis* a city of *Cyprus*, having slain all the dwellers therein [*Oros. Euseb.*] But in *Alexandria* in joynt battail, they were overcome and waited. [*Oros.*] At length by others, but specially by *Lysius*, whom *Trajan* had sent, they are subdued. In *Mesopotamia* also, war is brought upon the Rebels by the commandment of the Emperour. [*Oros. Euseb.*] And so many thousands of them did utterly perith by these outragious slaughters. Chap. 6.

Hitherto those things which happened under *Trajan*. But thou wilt say, is there any thing under *Hadrian* to be compared with these? whether they were not equall, let the reader judge. I dare say not much lesse. For as yet we have said nothing of that renowned Rebellion *Barcocheba* the counterfeit *Messias* being Captain. Here that therefore also in the words of the same *Dion*: when, saith he, *Hadrian* had brought a Colonie into the city of *Jerusalem*, and in the place where the temple of God had bin, had procured another to be built to *Iupiter Capitolinus*; a great and continued war began to arise there upon, whole *Judea* to be in commotion, all the *Jews* every where in tumult, bringing great damage secretly, and openly upon the Romanes; and very many other nations for the desire of gain joynt with them, and for that cause almost all the world was in an uproare. He goeth on; these *Hadrian* though too late yet at length subdued and brake, sending all the best of his Captains against them, but (the multitude and desperation of them being known) they durst not charge them but singly; there being slain in excursions, and battails, not lesse then five hundred and fourscore thousand. But the multitude was such, of those that perished with famine, sickness, and fire, that the number could not be found out. But was that victorie easie to the

Romanes, and without blood? No verily, for so many, saith he; of the Romanes also perished in that war, that *Hadrian*, when he wrote to the Senate, used not that preface, which the Emperours were accustomed to use, *Si vos, liberique vestri valeatis, bene est, ego quidem et exercitus valeamus*. If you, and your children fare well, it is well, I truly and the army are well. These things *Dion* relateth concerning the commotion of the Jews under that sonne of the star, as they called him, or rather, of the *Lysard*, of whom *Eusebius* further writeth, that he shew with all kinde of tortures the Christians, being unwilling to aide him against the Romanes army.

Stellionis.

מלכי
Page 126.

If any please to heare the Jews themselves estimating their own losse; the Author of the book *Iuchasin* writeth that *Hadrian* put to death in this war more then twice so many Jews, as came out of Egypt. Another in the book intituled *מלכי דרומים* which *Drusius* commendeth in *Præteritis*, that neither *Nebuchadnezzar* nor *Tyrus* had so afflicted them as *Hadrian* the Emperour. So that this ruine seemeth to have been the most grievous fit of all that incredible tribulation, which our Saviour had foretold should come upon the Jews. And therefore not unworthily chosen by the holy Ghost, before all other events of that time, for the expressing of this second space, since it excellith as well because of the nation, as of an accomplishment so renowned.

Of the third seal.

Verses.
Chapter.

The disclosure of the third seal is the third Beast, in the shape of a man, standing at the South: and therefore sheweth, this seal beginneth, at the coming of an Emperour from that quarter, to wit *Septimius Severus* an African, an Emperour out of the South of whom *Eusebius* saith thus: born in *Africa*, of the province of *Tripolis*, the towne of *Lepis* the onely Emperour out of *Africa* both before and after ever mentioned.

And the most would have the matter of this seal to be famine, or dearth of victuals; their argument being drawn as well from the black colour of the horse, as also from the prizing of corne. A measure of wheate for a peny and three measures of barley for a peny; to which purpose also they conceive the paire of scales

Yule 4.

in the hand of the rider serve; to wit not so much for measuring, as for weighing of victuals for the great scarcity.

And surely I had never called this interpretation into question, (it seemeth so apt at the first sight) if the event had answered it. But I finde in this age, and in this course of the seals no extraordinary thing concerning famine and worthy the honour of a character. For that which is brought out of the *Tertallian* to *Scapula* I suppose is of no great consequence. For if the harvest failed in *Africa* sometime when *Hilarius* was president, which he saith it did, It followeth not therefore, that it was either general through the Romanes Empire, or in the age of *Severus*. Hence it cometh to passe, while I do a little more neerly looke into the reason of the *Symbole*, I seem to gather and that by no vaine demonstrations, that it rather tendeth to another purpose: For it seemeth that the paire of ballances cannot so fitly be joynd with the measure, as that interpretation requireth; when as a paire of ballances are for weighing, but *Chanix* is the name of a measure. Furthermore, since that the condition of the Beast disclosing doth neerly agree to the significations of the other seals; of the Lyon, to victorie: of the Bullock to slaughter: the Eagle of the next seal to dead bodies; but here there should be no matter of agreement. For with congruence both a man with famine, Chap. 6 And the colour black, neither in it owne nature, nor in the old prophets use, is restrained onely to famine, but serveth as well to expresse sadnesse, mourning, and terrour.

Let therefore the matter of this seal be, not famine or dearth of victuals, but the administration and severity of Justice through the Romanes Empire, more glorious and notable then in any past or following times. For as touching the figure, the colour of the horse, doth agree to the severity of Justice. That the weights are a *Symbole* of justice, is ordinary; and at this day no man is ignorant that justice is painted with a paire of ballances. But that which is added concerning the prizing, if thou observe, will seeme to found thus. Taken not from any one wheate, or barley, except the just price be payed: and keep also the like law of justice in wine or oyl. As if he should provide against thieves, and had said, steal not. For a penny was the ordinary wages for a dayes work, which appeareth out of the gospel. And it was also the daily stipend of souldiers. *Chanix* signifieth a pittance for a day.

See Calpurnius
western ancient
measures lib. 2.
Chap. 3.

hence *Seci* is, but in a very uncertain measure. For it varied in respect of the nations, places, and men. To omit lesser measures of shepherds, of baylives, of husbandry, and vinedressers: a souldiers *Chenix* was foure *Sextaries*. But in an old Greeke and Latin Lexicon *χαινη* is halfe a bushell, that is, double a souldiers: yea with the *Septuagints* *Ezekiel* l. 45. 10, 11. *χαινη* is a Bath, the largest measure of the *Hobrewes*. Out of so uncertain a measure of the *Chenix*, how can any thing be wrested concerning famine, or dearth of victuals? Therefore I take a *Chenix* here, for any pittance for a day, and penny for any price of a pittance. So the reason of the interpretation which I gave shall be evident.

Chap. 6.

Now it is wonderfull to see, how the event favoureth the interpretation, while *Severus* and *Alexander* ruled, being the most renowned riders of the black horse. Concerning *Severus*, those things which thou mayest read here and there in *Aurelius*, I will gather together into one summe, keeping the *Auribours* words; and the same I shall do for *Lampridius* concerning *Alexander*. There was no man, saith *Aurelius*, more renowned in the common wealth then *Severus*, a maker of most just lawes. One that would at no hand pardon offences, he advanced every valiant man with rewards. He suffered honours in his dominion to be sold to none. He suffered not the least robbery to go unpunished, punishing his own men chiefly off for it, which by the fault of the Captaines, or of his li. ftenants, he could scarce upon good prooffe understand to be done. *Spartianus* witnesseth with *Aurelius*, whilst he calleth him both implacable to offences, and every where an enemy to thieves.

But these were of no account in respect of these things which *Lampridius* hath of *Alexander* the son of *Mamma*, in both which therefore the sum of the character of this seal seemeth to consist. He (saith he) ordained moderate and infinite laws, concerning the right of the people, and treasure, neither did he make any constitution without twenty lawyers. A most severe Judge against thieves, pronouncing them guilty of dayly wickednesses, condemning them sharply; and calling them the onely foes and enemies to the common wealth, commanded them (he speaketh except I be deceived of theevish judges) never to be seen in the cities, and if they should be seen, to be carried out by the rulers of the provinces. *Encolpius* (who was his most familiar friend) saith he,

he, reported of him, that if he had seen a theevish Judge at any time, he had his finger ready, that he might put out his eye. *Sep- tinus* addeth, who lively expressed his life, that *Alexander* was so enraged against those judges, that were famed to be thieves, though they were not condemned, that if by chance he should see them, by reason of the perturbation of his minde, he would vomit the choler of his stomake, his whole countenance being enflamed, that he could speake nothing: yea he gave forth an Edict by the cryer, that no man should come into the presence, who knew himselfe to be a theefe, least sometime being detected he should be put to death. He goeth forward, if any of the souldiers had turned out of the way into any mans possession; according to the quality of his place, he was either to be beaten with cudgells in his presence, or rodde, or to be condemned; or, if the dignity of the man should exceed all these, he was to suffer grievous contumelies: at which time of punishment he would say, wouldst thou, that that should be done in thy ground that thou doest to anothers? And he did often utter with a loud voice, that which he had heard of certain either Iews or Christians, and he remembered it; and commanded it to be spoken by a cryer when he punished any, That which thou wouldst not have done to thy selfe, doe not to another, which sentence he so much loved, that he commanded it to be engraven both in his Palace, and in publique buildings.

Behold Reader, the ryder of the black horse, royally holding up the golden ballance of Justice sent down from heaven, in the theater of the world, which was so remarkable in a pagan Emperour, that it should be a wonder to no man, that the Spirit of God had respect thereto in this seal.

Otherwise concerning the prizing of wheate and barley.

This prizing of wheate and barley, &c. May also be understood of the famous provision of graine throughout these time. For it may seem that in these words there is this meaning also, so to provide for the plenty of corne, that victuals may be sold for an equall price, and such a price, as every one may be able to pay. A *Chenix* of wheate for a penny; that is, let the daily pittance of wheate be sold for the price, or wages, or renew of a dayes labour: to wit that none should have need, to spend more a day in victuals then what is allowed him to be spent for a day. And that also, three

Chenixes

Chemical of barley for a penny, may seeme to belong to the equalizing of the price, according to the quality of the wares: if such interpretation shall please any, the event here also answereth precisely.

Spartianus of *Severus*. That little corne, saith he, which he found, he so husbanded, that he dying, left seven yeres revenue of corne to the people of Rome: so that they should be able to spend daily. 75000. bushells. He, first gave to the people of Rome a largesse of oyl every day, yet he left thereof so much, that for the space of five yeeres it should suffice not onely the use of the city, but even whole *Italy*, that wanted oil as if indeed he would have fulfilled what here is added *Kai τὸ ἐλαιὸν καὶ τὸ οἶνον ἡ ἀδικησάντων*. In oyl also and wine be thou not unjust. The like hath *Leupridius* concerning *Alexander*: The provision of victuals, saith he, of the people of Rome he so helpt, that when *Helioabalus* had wasted the corne, he reduced it to the former course with his own money. The oyl also, saith the same Author, that *Severus* had given to the people, and which *Helioabalus* had diminished, he wholly restored and also he added oil to the lights for the Baths.

Of the fourth Seal.

The discloser of the fourth seal is the fourth Beast, in shape of an Eagle, standing at the North: whereby is shewed, that the beginning of the seal is to be fetcht from an Emperour thence arising, that is, *Maximinus* the *Thracean* bred and brought up in the North. *Julius Capitolinus*, *Maximinus* out of a towne of *Thracia* neighbouring upon the Barbarians begotten of a Barbarian both father and mother.

The character of this seal is a meeting together of Sword, Famine, and Pestilence raging at one time, so as never at any other, whereupon it is said, that upon him that sitteth upon the horse is put the name of Death, that is in the nation of the *Hebrewes*, who use the abstracts for the concretes, *Θανατοῦ* or *Mortiferi* bringer of death, because he brought so many deaths with him into the world. For with the same *Hebrewes* especially the prophets, to be called by the name, sometimes purporteth the same as to be, or to exister, but in a more excellent or special manner: as *Esay* 7. 14. and 9. 6. *Jeremie* 23. 6. and 20. 3. *Zac.* 6. 12.

and

and 20. 3. *Zac.* 6. 12. & here in the Revelation chap 19. 13. so that to have the name of Death, is no other thing in this place, then singularly and notoriously to be *Θανατοῦ* or *Mortiferum* the bringer of Death. To which purpose is that also, that Hell (as a surveyer of funeralls) accompanieth the same.

Libitinaris.

Now let us look into the event. And surely never since the seals began, did these three joyntly and in so notable a manner rage. I will begin at slaughter, and I omit the things which this age suffered from a torraine enemy, truly most grievous things; the Barbarians with rapines and murders wasting almost the whole Empyre, under the Emperours *Gallus* and *Volusianus*. But those things come not in to this reckoning; we look after intestine and *Domestique*. Ten therefore more or lesse Emperours and *Cesars*, which are counted lawfull, in the compasse of this seal, that is, the space of three and thirty yeeres or few more did the sword, not of their enemies, but their own subjects take away. In the same space, under the Empyre of *Gallienus* alone, those thirty tyrants which *Pollie* mentioneth, or perhaps one or two lesse, rose up in divers parts of the Romane Empire: and almost all these slain either by their own, or by another, or were put to death by the lawfull Emperours. So that *Orosius* said not without cause of this plague that it was made famous not by the slaughter of the common people, but by the woundes and deaths of princes.

Chap. 6.

The sword.

To conclude the Emperours themselves, and first *Maximinus*, and last of all *Gallienus*, how cruell were they? *Maximinus*, *Julius Capitolinus* being witnesse, was so cruell, that some named him *Cyclops*, others *Busiris*, others *Sciron*, some *Platani*, many *Typhon* or *Cyges*. The Senate so feared him, that they prayed in the Temples publicly and privately, even the women with their children, that he might never see the city of Rome. For they heard that some were crucified, others enclosed in Beasts newly killed, others cast to wilde Beasts, others bruised with cutgells, and all these without regard of dignity. The same man goeth forward. He slew all that knew his descent, to hide the baseness of his birth, yea and some of his friends, who for pity and affection had often given him many things; Neither was there a more cruell Beast upon the Earth. To conclude, saith he, without judgement without accusation, without an accuser, without defence he slew all (of the faction of some great one, which had been

H

Consul.)

Chap. 6.
verse 8.

verse 8.

Consul.) tooke away the goods of all, and could not satisfie himselfe with the slaughter of above four thousand men.

Chap. 6.

Hear also what *Trebellius Pollio* in the book of thirty tyrants saith of *Gallienus*. *Ingenus* saith he, being slain, who was named Emperour of the *Masian* legions, he bitterly shewed his cruelty upon all the *Masians*, as well souldiers as citizens, no man did any of them wholly escape his cruelty: and was so sharpe and cruel, that he left most of the cities void of the male sexe. The same Author upon the life of *Gallienus*. The *Scythians* saith he, going through *Capadocia*, the souldiers thought againe of making a new Emperour: all whom *Gallienus* after his manner slew. Headeth in the end: He was too cruell to the souldiers, for he slew 3000. or 4000. every day. *Pellio* also on the same life of *Gallienus* re, orteth a very memorable example of the *Bizantine* slaughter executed, partly by the souldiers, partly by *Gallienus* himselfe. That no evil should be wanting, saith he, in the times of *Gallienus*, the city of the *Bizantines* renowned for Sea fights, and the place which barreth in the *Euxine* Sea, was so wholly destroyed by the souldiers of *Gallienus*, that there was not a man left. For revenge of which destruction, *Gallienus* being againe received to *Bizantium*, he slayeth all the souldiers unarmed, being compassed, round with the armour, breaking the covenant which he had made.

Classium panti
com.

Of pestilence.

So much for slaughters. I come to Pestilence: which here according to the Easterne custome is called *ἡ δαίμων* Death. So the Chalde *Paraphrast* for *דבר* pestilence liketh to put *מיתה* Death, and the *Septuagint* for the most part translate it *θανάτος* death and in the like notion it is wont to be called mortality by Ecclesiasticall writers which now hath passed into many mother tongues. But concerning the pestilence, it is a thing so notorious and manifest, that it is not needfull to heap arguments to make good the truth of the propheticall I will dispatch it in a word. *Zonaras* is my author, neither have others been silent, under the Emperours *Gallus* and *Volusianus*, the pestilence arising from *Ethiopia*, went through all the provinces of Rome, and for fifteene yeers together incredibly wasted them. Neither did I ever read of a greater plague, (saith an eminent man in our age) for that space of time or land.

There remaineth yet famine of those three calamities, which surely could not be wanting from this age, although none of the

ancients

ancients had brought it to light, any man may thence gather that almost all the Empire through these times was so polled and consumed by the rapines and wailes of the *Scythians*, that no Nation, if credit be given to *Zosimus*, of the Roman dominion remained free, almost all the townes deprived of wals: and being deprived of them, the greatest part were taken. How could it come to passe, but that the fields should be forsaken in such wailes, plowing neglected, and whatsoever provision there was any where for food, spoiled?

And that in truth it came so to passe, is manifest by the Epistle of *Dionysius Alexandrinus* who then lived, to his brethren, wherein he testifieth, that that fearful pestilence, which was mentioned, succeeded the war & famine. After these things, saith he, that is the persecution which was under *Decius* (for he meaneth that which went before the pestilence, *ἡ πόλεμος καὶ λιμὸς ἐτάχθη*, both war and famine followed, which wee suffered together with the Heathen, and a little after. But when, saith he, both we and they had had a little respite, that pestilence came upon us, a thing more terrible to them then any terror, and more lamentable then any calamitie; and to us an exercise and triall inferior to none of the rest. *Cyprian* confirmeth it in his Apologie to *Demetrius*. When saith he, thou sayest that very many complaine that it is imputed to us, that wars arise oftner, that the pestilence and famine do rage, and that it is such stormie and rainie weather, we ought not any longer to be silent, &c.

That which is further added in the text concerning the Beasts; if it be divers from the former, and do not rather signifie, that the Tyrants were the cause of these calamities, who like wilde beasts raged in these times in the Roman Empire: it will then point out that evil wherewith the Easterne and Southerne regions were usually pestered in this case: namely that when the famine and the pestilence raged, the Beasts would grow strong against men, and slay them, as may be seen, *Levis* 26. 22. *Ezek.* 14. 15. 21. But the changing of the construction doth more favour the former opinion: *καὶ οὐκ ἔστιν ἡμεῖς καὶ οἱ ἄλλοι*, if thou render it *aque id per Be-*

Deut. 7. 22

stius terra, and that by the Beasts of the earth, *τὸ τεῖχος τῆς γῆς quartam partem terra* the fourth part of the earth, over which it is said power was given to hell and to death to tyrannize, except any conceive himself able to defend the vulgar

inter-

H 2

Lippus de Con-
stant. 2. 23.
Chap. 6.
Of famine.

chap. 6.

interpreter here, with whom *τεσσαρις γης εστι τετρας*, that is, a quaternion, or four parts of the earth) I expound it of the chiefest, or by much the greatest part of the *Romane* Empire. For since the third part of the earth (as shall be said in the proper place) doth note out the largeness of the *Romane* Empire, by consequence the fourth part of the earth is the same dominion of *Rome*, lesse by a fourth part: and so that three or four fold company of calamities went through three quarters of the *Romane* Empire, that is, almost the whole one fourth part thereof onely being free. And surely *Orosius* seemeth to affirme, that the pestilence extended not it selfe further, then (to use his words) the *Edicts* of *Decius* did run for the overthrow of the Churches. Of the rest I have nothing to say. And thus much of the 4th Seale.

Of the fifth Seale

The two Seales that follow, have no help from the Beasts, as the former had, concerning the time of their beginning, and therefore none here any more to be seene that sit upon horses, whereupon that signification given by the Beasts did depend. The space therefore of both, is there to begin, where the chance of the Seale going before left, which certainly may be very easie where the chances, as here, shall be such, that the determination of them cannot lie hid, in respect of remarkable evidence.

Wherefore the fifth Seale shall begin from the Empire of *Aurelianus*, in the yeere 268. at what time the fiftene yeers pestilence is extinguished, which was the longest of all the calamities of the former Seale.

Now the most notable chance of the Roman estate under this Seale, and which went beyond all other events of that time, is that *Persecution* of the Christians begun by *Dioclesian*, continued by others, the most bitter by much of all which ever were. Former ages saw nothing comparable to this. *It was longer and more cruel* (they are the words of *Orosius*) then almost any forepassed. For there was a continuall burning of Churches, proscribing of *Innocents*, slaughter of *Martyrs*, for ten yeeres space. Forthwith in the beginning of that ten yeeres, within thirtie dayes about 17000. men are reported to have been butchered, neither did the furie of the persecuters abate in the progresse of time.

In

In *Egypt* alone, (how small a part of the Empire of *Rome*?) if credit be given to Doctor *Ignatius* Patriarch of *Antioch*, as *Scaliger* hath it, there were butchered 140000. men; and 700. banished, whence the *Diocletian* *Era* took its name, among the *Egyptians*, and that to this day it should be called the *Martyrs*, *Era*, what now doest thou judge was done in the other Provinces through the *Romane* Empire? All the world almost was stained with the *Sacred blood* of the *Martyrs*, saith *Sulpitius Severus*. The world was never more exhausted of blood by any wars, neither did the Church ever conquer with greater triumph (they are the words of the same Author) then when it could not be conquered with ten yeeres slaughter.

This slaughter is figured by the vision of the souls of those that were slain for the word of God, and for the testimonie which they bare, lying under the *Altar*, that is, upon the ground, at the foot of the *Altar*, like *Sacrifices* newly slain. For *Martyrdom* is a certain kind of *sacrifice*, whence that of the Apostle to *Timothy*, his *Martyrdom* being at hand, *Ego in omnibus, sum nunc paratus ad offerendum, et tempus meae separationis est ad manum* 2. Tim. 4. 6. To the same purpose also is that of the same Apostle to the *Philippians* 2. 17. *If I be offered up upon the sacrifice and service of your faith, &c.*

That further they are said to cry to God with a lowde voice, requiring vengeance of their blood, it is a *Periphrasis* of extreame cruelty and rype for judgement, as it were such as for the barbarousnes thereof did sollicite the very patience of God to revenge. *How long, say they, Lord, holy and true, doest thou not judge, and revenge our blood upon them which dwell upon the earth.*

In the mean while there are given to every one of them white robes, that is, they are chosen into the order of the blessed. The similitude being taken from the customs of the Jewes in approving & admitting priests; to wit, receiving those, whom for their genealogie and perfection of body, they had judged fit (being clothed with white robes) into the court of the Priests, and so choosing them into the order of priesthood. *Majemonides* in *Mischine lib. 8. tit. Bish Hammikdash, cha. 6. §. 11.* That which is cleetly expressed, *cha. 7. 13, 14, 15.* whereof those that were clothed with white robes, it is said, That they are before the throne of God & worship him (to wit) as priests) day & night in the temple.

H 3

But

Chap. 6.
De persecutione
temporibus lib. 5.
de primo anno
Diocletian &
Constantini.

Veric 9.

Veric 10.

Veric 11.

Chap. 6.

But to the cry of blood it is answered, that they should rest yet a little while, untill their fellow servants were fulfilled, and their brethren, which were to be slaine as they were; that is, that they should forbear a little while, untill some of their brethren should be added to the number, who, after that Christianisme did now begin to reigne, were as they, likewise to be slaine, under *Licinius*, *Julianus*, and the *Arrians*; and then at the sounding of the trumpets, solemne revenge should be taken of the Empire guiltie of so much blood.

Of the sixth Scale.

The sixth Scale beginneth where the fifth endeth; that is, from the yeere of Christ 311. wherein that terrible ten yeeres persecution ceased.

Now the chance is an admirable shaking of the heaven and the earth; Whereby that wonderfull change and subversion of the State of Rome heathen, by *Constantine* the great and his Successours, the Standard-bearers of the Lambe, is figured: whereby suppose all the heathen gods shaken out of their heaven, the Bishops and priests degraded, dejected, and deprived of their renews for ever; the Temple, Churches, and Shrines of devils through the whole Romane Empire dashed, beaten downe, burned, and demolished. Furthermore the Emperours, Kings, and Princes, who thought to help their gods so greatly in danger, to denounce war against Christs Standard-bearers, to fight with their forces, and being even conquered, to renew the battell with all their strength, were slaine with admirable slaughters, discomforted and put to flight: untill at last, the estate growing desperate, there was none could be found to succour any more the Romane religion, entring into ruine with so great a crash. So I conceive I have comprehended in a few words, whatsoever the holy Ghost would set out by those lofty allegories pertaining to this seal. And this is the first fulfilling of the victory of Christ, the foundation whereof was laid in the first seal. For the noting of which, in what age of the Empire it should happen, the scales which hitherto have gone before doe serve, the differences of time

Part 1.

Of the Seals.

5

time which in the meane space did run on being foreshewed. It remaineth now, that we apply to the severall parts of the propheticall allegorie, the interpretation already given, and shew the reason thereof: which we will doe, the whole context being first set before our eyes; which is thus.

12. And I beheld when he had opened the first seal, and lo there was a great earthquake, and the sun became as black as sackcloth of haire, and the whole Moone became like blood.

13. And the stars of heaven fell upon the earth, as a fig tree casteth her unripe figgs, when it is shaken of a mighty wind; and the heaven departed as a booke that is rolled together. 14. And every mountain and Island were moved out of their places.

15. And the Kings of the earth and the great men and the tribunes, and the rich men and the mighty, and every bond man, and every freeman hid themselves in dens and the rocks of the mountains. 16. And I said to the mountains and rocks: fall on us and be us from the face of him that sitteth upon the throne, and from the wrath of the Lamb.

17. Because the great day of his wrath is come, and who shall be able to stand?

These representations of terrible slaughters, and as I may say, turning things upside down are ordinary, used by the prophets after the custom of the East; as our poets also have their figures, their ornaments. So *Jeremy* chap. 4. 24. he describeth the destruction of *Judea*, as if all things were to be reduced to the ancient *Chaos*. I beheld the earth, saith he, and behold it was without forme and void; and the heavens, and there was no light in them. I saw the mountaines and lo they were moved, and all the hills and they were disordered. See the rest likewise *Joel* chap. 2. 10. of the horrible destruction thereof by the army of the Northerne Locusts. The earth trembled saith he, before him, the heavens were moved, the sun and moone were darkened, and the stars withdrew their brightness. But let us handle every one of them more distinctly.

Behold, saith he, there was a great earthquake in the Greeke *Verba*, that is, a shaking of heaven and earth, as in the words following is manifest. For the latine word *terra motus*, not doth fully expresse the Greeke. For such an earthquake witnesseth the Apostle *Hebrewes* 12. 26. upon the place of *Haggai*, yet once more and

I will

Hag. 1. 6.

I will shake the heaven and the earth sheweth *ἡ ἀναταραχὴ τῶν οὐρανῶν καὶ τῆς γῆς*, the change of those things that are shaken. which may be confirmed out of the same *Haggai* Vers 21. 22. of the same chapter, where he interpreteth this parable of the change and alteration of the kingdomes of the world by way of further explanation. I will shake the heaven and the earth, and will overthrow the throne of kingdomes, and will destroy the strength of the kingdomes of the heathen &c. we therefore as els^e where in the Apocalyp^s, so here also, will understand by the shaking of the earth and heaven, the ruine of things; and as it were the turning of things upside downe.

And now the object of this change, as of the former chaunces also under the Seales, is the Romane Emphyre; but not the Politique government by the Cefars for this forme is not yet to be dissolved; but as it is subiect in a religious respect to Satan as Prince, and to his angells the diuells. This diuillish government of the Romane Emphyre, the storme of which resteth vpon this Seale shall be overthrowne and broken in peeces with a great noise.

And the Same became black as sackcloth of haire and the Moone became as redd as blood; that is, through defect, of the adjective became as redd as blood: now it is a circumlocution, of the eclipse of the lights, where in the Sunne is wont to appeare black, but the Moone reddish. To which that of Esay. chap. 12. 10. concerning the punishment of Babilon is altogether like. The same shall be darkened in his rising, and the Moone shall not give forth her light *Septuagint. καὶ ἡ σελήνη ἡ δόξαι αὐτῆς ὡς* Mattheu. 24. 29. neither is there any other sense to be made in the opinion of *Aben Ezra* of that in the same Esay. chap. 24. concerning the destruction, wherewith the Lord being about to raigne in Ierusalem (all on as in this Seale) would punish the hoaste of heaven an high, and the Kings of the earth vpon the earth. The moone, saith he, shall be confounded, and the sunn shall be ashamed (that is both of them as if they hid their faces for shame, shall be covered with darkness) when the Lord of hoasts shall raigne in mount *Sion* and in *Ierusalem* and in the sight of his auncients gloriously. But what doe these things thou wilt say belonge to the Romane Demonarchie? hearken and I will tell thee In the prophets (as thou shalt heare anon in the following visions) every kingdom and bodie of government resembleth the world: as the partes also, the heav^en, the

ellipsum

chap. 6.

verse 21.

verse 23.

the earth, the stars serve for that representation,* for prooffe whereof (to omit others) that on place of Esay suffizeth chap. 51. 13. I am the Lord thy God, who divided the Sea (it is the Red sea) and the waves thereof roared; the Lords of hoasts is his name. 16. And I putt my words in thy mouth (that is I give thee my law) and covered thee with the shadow of mine hand; that I may plante the heavens and lay the foundation of the earth (that is, make thee a kingdom or politique world,) and say unto Sion, thou art my people. The speech is of the deliverance, wherewith God delivered the people of Israel out of Egypt; that of them he might found a kingdom or common wealth for himself in the land of promise. Out of which also it will not be harde to gather, what that new heaven and new earth may be in the same prophets: (chap. 65. 17 and 66. 22.) to wit, a new world of the same forme. According to this representation therefore, heaven in the propheticall notion shall expresse whatsoever is lofty in the state of any kingdom or common wealth, contrariwise the Earth, that which is inferior: and he that is, those who obtaine and beate a place in that height, by which reason the Sunne and the Moone the principall lights of heaven: the Sunne will point out the first and chiefest Majesty and dignity of a kingdom, the Moone the next to the first which certainly it is to true; that the Chalde paraphrast in the prophets often times for the Sunne and Moone doth put Kingdom, and glory, as Esay 30. 26; Ier. 15. 9.

Let therefore the Sunne in the Romane kingdom of idolls, by right of principality, be the Dragon him selfe, or Satan; especially since the holy Ghost from him hath named the whole Romane Emphyre in this state that is here handled chap. 12. the Red seven headed Dragon, as there we shall see. The Moone, the second light of this heaven, thou mayst call the high Priesthood now from the very beginning annexed to the Emperiall majesty, and as it were a part of him; or rather the Emperor being the high Priest of Satan, with the whole colledge of high Priests, who made on body with the Emperor their head, and the same were chiefe both in the Religious services of the Gods, and the whole common wealth,* not bound to give any account to any power of Senate, or any about themselves, and therefore not without cause to have the second place in this kingdom to the Dragon himselfe. I confesse; it is not allwayes needfull, that in such allegories to exact an account of every thing should be required

* That it was common with the Gallien nations to use the parable of the world to figure things, it may appeare by the chemicall philosophy, proceeding from the Arabians and Egyptians, where in almost every worldly body, likened to the world, is said to be composed of heaven, Earth, and stars.

Chap. 6.

aliqua

verse 1.

Cicero in orat. Pro Domo ad Pontif. Dionit. lib. 3.

Chap. 6.

but when it may be donne, lett us apply every severall pecticle. The Sunne therefore, which we have shewed, was then made black, and suffered the eclipse and darkning of his direfull majesty when the Romane Emperors renouncing by baptismum, with all his Angells, pompes, and worship, gave them selves over to Christ the lum of righteousness. The Sunne being thus darkned and deprived of its light, how shall the Moone which borroweth all her light from the sunne be safe; And surely *Constantinus*, *Constantinus*, *Valentinus*, *Valens*, straight way as it was meete, did renounce the thing he felt, or the office of the highpriethood, denying themselves to leave the divell: yet the name, which you would wonder at, they did not presently reject, but retayned it a litle while added to the rest of their titles. *Gratianus* first (a worthy work,) refused the title as also the pontifical robe offered him by the Priestes after the custome, as unworthy a Christian man which chang surely was of such consequence, that the Holy Ghost therewith will account the Romane, Cæsar, to deprived of his Priesthood for anew as it were head and King of the Romane Beaste, as in chap. 17. we shall heare. But it that Moonyshonne with some light though dimme and weake; untill Theodosius the first that Malle of hethenisme, rooke away even the very colledge of the pontiffs with all the other rabble of Preeles; by on edict Employing all their revénaw for his exchequer. Now therefore it was tyme for Satan to seeke out for him selfe another high preiste. But I go unto the rest.

Ver. 13.

Ver. 14.

Chap. 6.

And the stars of heaven fell unto the earth as a fig-tree casteth her greene figgs, when it is shaken of a mighty wind; and the heaven departed as a booke that is rowled together.

Of the heaven vanished, &c. That is, the stars of heaven appeared not, even as letters vanish, in a booke rowled up together after the manner of the auncients. For there is an Ellipsis of the former substantive on both sides, familiar in the Hebrew, as Deut. 20. 19. 2 kings. 28. 31. and elsewhere often. So that this of the disappearing of the heaven, and the other of the fall of the stars, do mutually explyne themselves; neither are they to be separated from one another, as it is amisse distinguished, but they ought to have binne included within the same point. But the whole place is taken out of Esay. chap. 34. V. 4. where plainly in the selfe same representation, but inverting the order, the holy Ghost

doth

doth paint out the destruction and ruine of the Kingdom of Edom, as heere the kingdom of Idolls. The heavens, saith he, shall be rowled together as a booke, and all the hoasts of them, (that is the stars) shall fall downe as the leafe from the vine tree, and as a falling greene figg from the figgtree. The meaning whereof the spirit in the Revelation would render something more cleere by a double supply, of words; there with the additament of the word *amxeidn* departed, here *osidn* *usadu* *asidn* *osidn*, shaken of a mighty wind. Furthermore concerning the same ruine of Edom, with little milder circumstances then Esay, doe *Obadiab*, *Jeremia* 49 from the 7th. Verse, to the 22th. *Ezechiell* 35 through the whole, and 25 12 handle it, which therefore I mention least any should conceave the description of Esay not to agree to that great day of universall iudgment. Now therefore to returne to the Revelation. The stars of the Roman heaven of idoll Gods were, both the Gods them selves, being cheittaynes of this kingdom under Satan their Prince, and also the Priestes being peeres though of an inferiour ranke: for stars with stars doe differ in degree and in height. These therefore are they, who in this wonderfull commotion of the Roman state being shaken from their seates, fell to the earth, as a figgtree casteth her greene figgs when it is shaken of a greate wind.

Neither will any so much wonder at this interpretation of the stars to be meant of the Gods, and Priestes of the Gods, who shall remember, both the Gods of the gentiles every where in the holy scripture to be named the hoast of heaven, and also in *Daniell* the Priestes and Elders of the pleasant Land or people of Israel, whom *Antiochus Epiphanes* cast downe to the ground, to be called by that name. It waxed greate, sayth he, against the hoaste of heaven, and it cast downe upon the ground of the hoaste and of the stars, and trod upon them. which he did wickedly against the people of the true God, the very same did the Christian Emperors religiously against the people of the Dragon; yet with this difference, that there was onely one Prince of the hoaste of heaven, the Lord *Iehovah*, who made heaven and earth. Against whom, though *Antiochus* might exalt him selfe, yet he could not throw him downe from heaven, but heere in the Romane heaven there were many Princes or Divells, all which wholly the Emperors the standard bearers of Christ threw downe. Add here unto that this

I 2

exposition

exposition may be confirmed by the Synchronisme of the dragon throw down from heaven with his guard chap. 12 7: The dragon fought and his Angels, eight, but they prevailed not, neither was their place found any more in heaven, nine. For the great dragon was cast downe, which is called the devill and Satan, and his Angels (that is to say, devils worshipped by the names of gods) with him, &c.

It followeth, And all hills and Islands were removed out of their places. Perhaps mountaines and Islands may be taken for men of loftier and meaner condition, which are presently in the next verse reckoned up, but that the name of an Island agreed not to this interpretation. It seemeth therefore more probable, if it go thus, that both do signifie men of a lofty estate, because that both are eminent; the hills upon the earth, the Islands in the Sea. But what if we understand here by Islands, not land raised up in the midst of waters, but Churches, as they were called; which being environed with a publike or private enclosure, were separated from the buildings neer adjoining? So then may we not take both, as well the mountains as the Islands to be meant of the Temples and shrines of idols to be thrown downe, in this tempest through the Romaine Empire? There is none but seeth how fitly the not on of mountaines agreeth with such an interpretation as this; who is not ignorant, that it is the custome of idolaters to build their Altars and shrines for their gods in such high places, wherenpon every where in the old testament the name of high places is frequent; yea *Jeremy*. 3. 23. of the mountaines and hills themselves to be understood of the chappels of idoles. Truly, saith he, the hills were liers and the multitude of mountaines, &c. Neither now doe Islands taken for Temples refuse such interpretation; since it is a thiefe property in Temples, that they be like Islands; that they be prophaned neither by communion, or else by joyning to the walls of other houses. But if that happily please not, that one and the same thing be represented by two names, if thou wilt and pleasest take mountaines for chappels in the country and fields; and Islands for Temples of idolls in cities: But in such things as these, such small matters seeme not needfull to be curiously sought out; as neither happily in generall is every small moment of propheticall allegories to be carefully examined by the

the event. It is enough if the summe of the matter every where agree.

Now this demolishing of shrines and Temples came to passe, by the same Author the most godly standard bearer of *Christ Theodosius*. For *Constantine* the great onely that up the Temples of the gods, he did not abolish them, Except at *Constantinoble*, and neighbouring places. *Julianus* opened them again. This man at length commanded them to be utterly defaced. The history is obvious to any, neither is it needfull that I here rehearse, what is recorded of that matter in Ecclesiasticall writers. Yet happily it will not be unpleasing to heare *Zosimus* a pagan historian complaining or chaffing, at this so cruell destiny of his gods. The holy places, saith he, of the gods, they lattered downe throughout all cities and countries; and so much they were all endangered who thought them to be gods or at all looked up to heaven, and did a dore those things which are beheld therein. Surely, after what manner the Lord, when he was about to leade old *Israel* out of the *Aegyptian* bondage, is said to have executed judgement upon the gods of the *Aegyptians*; (*Exodus* 12. 12. *Numb.* 33. 4.) after the same manner here, being about to deliver his *Christan* people from the *Roman* tyrannie, he executed judgement upon the gods of the *Romans*.

But thou wilt say, had the gods no *Atlantes* when there was such trouble and the heaven mingled with the earth, who might underpropp their falling heaven with theirouldiers, and encounter the standard-bearers of *Christ*, so throwing all downe? Yea surely they had; but they ranne the same fortune with their devils. For the Kings of the earth saith he, and the great men and the Tribunes and the rich men and the mighty men and every bondman and freeman, that is, *Maximianus*, *Galerius*, *Maximianus*, with *Martinianus* (*Cesar*, *Licinius*, *Julianus*, Emperors (adde also if thou wilt *Eugenius* and *Arbogastes* tyrants) with all the companions of their infidelity, of what order and degree soever, who with might and maine endeavoured to defend their ancient Religion, and to help the state of their gods now going to destruction, and to restore it now fallen and lost at last were brought to such streights, that they hid themselves in the dens and Rockes of the mountaines. And said to the mountaines

Verse 17.

and to the rocks, fall upon us and hide us from the face of him that sitteth upon the throne, and from the wrath of the Lambe. For the great day of his Wrath is come, and who shall be able to stand. It is a shamefull representation as well of them that flye and hide themselves, as also of those that are weary of their lives through despaire of their estates. The like unto which thou hast concerning the destruction of the inhabitants of Jerusalem, *Luke 23. 30.* Likewise *Hosea 10. 8.* of the destruction of *Samaría* and of the Idolls thereof; but the whole, *Esaie 2. 18.*

But here the Reader may observe this first, that in these words is contained the key for the opening of this whole vision; to wit that here is handled some glorious victory of the Lambe, whereby he suddneth and overthroweth his enemies with a deadly destruction. Furthermore since these whose destruction is described, flye from their enemy the Lambe, and are willing to bee hidden from his wrath; thence it may appeare, though it bee directed by no *Synchronisme*, that that destruction is not to bee applied in no hand to Christian Kings, but strangers from Christ; and thereupon ought not to bee interpreted of the slaughters brought upon the then newly Christian Empire by the *Goths* and other barbarous Nations.

Chap. 6.
Verse 17.

That which lastly the Kings, Princes, Tribunes, and the other Gentiles which were in the same condition with them, doe adde, *That the great day of the Wrath of the Lambe was come, and that none could be able to stand:* They are the words of men acknowledging the power of Christ, whom untill this time they had condemned in respect of their Gods, and indeed perceaving all further endeavour of resisting Christians would become lost labour. And truly upon the matter all did conceive so, but *Galerius, Maximinus, Licinius* even with open confession though against their wills gave glory to God.

For *Eusebius* with others is our Author, that *Galerius* (at whom *CHRIST* began in this judgement) being taken with a filthy and horrible disease, whereby his body putrified Wormes crawling therein with an intolerable stinke; at length being conscious of his wickednesses which hee had committed against the Church, was smitten, confessed his fault to God, and left of his persecution against the Christians, and by Lawes and Imperiall edicts hastened the building up of their Churches; and

com-

commanded to offer accustomed prayers for him; and a little while after yeelded his soule being guilty of as great crueltie as ever any against Christians. *Eusebius de vita Constantini, lib. 1. cap. 50.*

Maximinus a most cruell enemy of Christians, relying upon witchcraft, divinations of Idolls, and Oracles of Devils, for all things whatsoever hee went about, nevertheless being once or twice overcome by *Licinius* yet defending the Christian faith with *Constantine* his colleague, throwing from him the ensignes of his Empire fled, lay hidden in the Fields, and little villages a certaine space, in the habit of a servant; and at length being shut up in *Tarsus* of *Cilicia* and kindled with rage, slew many Priests and Prophets, of the Gods, by whose Oracles being perswaded he had undertaken the Warre, as coseners, false deceivers, and to conclude as betrayers of his safetie; afterward giving glory to the God of the Christians, set forth a decree for their liberty; but being suddainely smitten by God exacting punishment of so many wickednesses against Christians, with a lamentable and mortall griefe, and his flesh by little and little eaten out and wasted, and at length his eyes starting out for heate, wherewith hee burned all over (a just talio of punishment, which hee had devised for Christians) hee ended his life, confessing himselfe to God, and acknowledging that hee worthily suffered those things for his madnesse, and rathnesse against Christ. See the same in *Histor. Eccles. lib. 9. cap. 8. & 10. & lib. 8. cap. 27.* Also *de vita Constantini lib. 1. cap. 51. 52.*

To conclude *Licinius* a forsaker of the Christians, to whose part he had betaken himselfe a little while with *Constantine*, and greatly boasting to his Souldiers of the multitude of his Gods against that one, and that new and strange God of *Constantine*, (for so he termed him;) being overcome in two great battailes (in one whereof out of an Army consisting of 130000. scarce 30000. escaped) at length when as yet hee would not rest, being together with his confederates condemned by *Constantine* according to the Law of Armes, was deservedly punished. But when these men who had bin Authors of taking up Armes against God, were brought (together with the Tyrant) to the place of execution, as before, they had carried themselves insolently, having placed their confidence in vaine Gods; so now they confessed that

that they understood in very deed what and how wonderfull *Cos-
stantines* God was, and that they did acknowledge him to be the
true and onely God. *De vita Constan. lib. 2. cap. 4. 5. 18.*

A: appendix.

Out of the ancient monuments of the Egyptians, Persians, and
Indians (the Authors whereof were *Tarphan*, the interpreter of
Pharaoh, *Baramus*, the interpreter of *Saganiſſa* the King of the
Persians, (who was of one time with *Dioleſian*) and *Sybacha-
mus* the interpreter of the King of the Indians) *Apoſamar*, or,
according to others, *Achmetes*, the son of *Seirim* the Arabian
gathered together *Onirocritica*, or interpretations of Dreames:
as that Nation was, both most studious of such and the like arts,
now from furthest antiquitie: and also while their Empire lasted
desirous to translate the writings of all Nations wheresoever into
the Arabian tongue. This little booke long since in the Greeke
tongue, the Author being unknown *Iohannes Leunclavius* brought
to light, being by him turned into Latine in the former age out
of the Liberarie of *ſo: Sambucus*, the same Greeke Copie afterwards,
in the year 1603. *Nicolaus Rigaltius* in his *Onirocritica* did set
forth out of the Library of the most Christian King, supplying
what was wanting in *Sambucus* his Copie. In this booke is to
bee seene that very many of those propheticall representations,
which so much pull our men, were familiar to the Easterne Na-
tions, at least not unuſuall their divinations. But *Tarphan* the E-
gyptian seemeth to bee the most ancient of all the Authors, from
whom the collection is made; as who not onely calleth himselfe
Pharaohs interpreter, but every where in his interpretations, useth
the name of *Pharaoh* for King; that it may seeme hee lived then,
when yet Egypt had its Kings, and them called *Pharaohs*. The
Persians with his King *Saganiſſa*, was of the same age with *Dio-
cleſian*; as I have said. The Indian is of a latter age, as who shew-
eth himselfe a Christian every where but the consent of them both
with the Egyptian is wonderfull.

When therefore wee willingly learne the use of words, and
phrases in holy writ, from these Nations in time past bordering up-
on

See Jer. 49. 7.
But especially
Sambucus, p. 23.

on the Hebrewes, and more acquainted with their manners and Chap. 6.
use of speech; why should we disdain the same here in the sig-
nifications of propheticall figures and representations? (since ac-
cording to the Masters of the Hebrews *deciduum prophetie sit som-
nium*.) Let no man therefore blame me if I take out of this Au-
thour, those things which seeme to make for the understanding
of the Figures of the Seales now expounded: the same I shall
doe afterwards with the good leave of the Reader (as occasion
shall suffer) in the Trumpets and the rest of the visions.

*Maiemoni-
des More
Neb. part. 2.
cap. 36.*

*These therefore give light to the first Seale,
and partly to those following also.*

Chapter 233. By the opinion of the Indians, Persians, and E-
gyptians a couragious horse called *Pharas* (in Hebrew פָּרָס in
Arabique פרס a horse) hath reference in interpretations of
dreames, to eminencie and dignitie. Hackney horses are taken for a
certaine inferiour nobility and glory.

If any in his dreames shall seeme to be mounted upon a nimble and
stirring horse, he shall finde before the people renowne and ample
estimation, and eminencie and worship.

Also if any one armed shall seeme to be mounted upon a couragious
horse, he shall attaine to authoritie, with good renowne according
to his armes.

Chapter 249. According to the interpretations of the Per-
sians and Egyptians. If any shall seeme to have held arrows with
bowes, he shall with joy insult over his enemies.

He hath more pertaining to the same purpose, as Chap. 152.
out of the learning of the Indians concerning the great and long
tayle of a horse signifying the company and traine of authoritie;
concerning a curtall, signifying the losse as well of liberty as of
principalitie; to wit, if he were a Prince that shall dreame that
he is mounted upon such a horse. Likewise Chap. 133. Lighting
from horsebacke, if it be voluntarie, of voluntary diminution of
government; but if unwillingly, it is expounded of surrogating
a successor into the dignitie.

K

These

Chap. 6.

These things will give light to the third Seale.

Chap. 15. Out of the learning of the Indians. If any shall see in his dreame a ballance or a bell as they call it (it is a kinde of ballance) to be hanged in any place; let him understand it of the person of a Judge. And if he have a suite in law, and in weighing he shall see them to be equall one to another; he shall obtaine his right.

If he seeme to see the ballance equall and cleane, let him know the Iudge of the place to be iust: but if he shall see the scales naught and broken, let him thinke the Iudge of the place wherein he had his dreame uniuſt.

Likewise Bushels also with measures have the same interpretation in proportion, but they are applied to the persons of inferiour Iudges.

These things to the first Seale.

Chap. 167. Out of the Monuments of the Indians, Persians and Egyptians. The Sunne hath reference in interpretation to the person of a King, and the Moone to the person of a Prince next to the King. Venus to the person of the Emperesse or Queene, likewise other great Starres to honourable personages belonging to the King.

Whilest I reade these things, I am not farre from conceiving that glorious title of Sapor the King of Persia, in his Letters sent to Constantius the Emperour [Sapor King of Kings, partaker of the Starres, brother of the Sunne and Moone, to Constantius Caesar my brother greeting] which Ammianus Marcellinus imputeth to the Persian pride, to be none other then a style peculiar to the Nation arising from such representations, which ought to seeme the lesse strange to any, when we see even our Heralds in blazoning the armes of Emperours and Kings, to use the name of the Sunne, Moone and other Planets. Hither also is to be referred that interpretation of Iacob of his sonne Iosephs dreame, of the Sunne, Moone and eleven starres worshipping him, which he immediately as not ignorant of the parables of the East, applyeth to his Family; interpreting the Sunne and the Moone to be understood

flood of himselfe and his wife, as King and Queene, the Starres, Chap. 6. of his sonnes, as it were Princes of the Family, Genes. 37. 10. But let us returne to our Achmetes and he goeth on in the same Chapter.

If any shall seeme to see the Sunne in the Heaven wanting light and rayes, the calamitie and dishonour belongeth to the person of the King.

If the Sonne shall seeme to any to be eclipsed, that portendeth affliction and warre to the King.

If any shall seeme to see the Sunne covered with a cloud, the King shall fall into affliction and diseases, according to the manner of the overclouding.

If any shall seeme to see the Sunne, the Moone and Starres gathered together without light; If he be of the number of the Poets, by reason of that obscuritie he shall fall into utter destruction; If he be the King, environed on all sides he shall be assaulted, and shall fall into great affliction.

Chap. 168. Out of the observation of the Persians and Egyptians. If any shall seeme to see the Starres cast but a very small light, disparkled and scattered and full of obscuritie: this reflecteth upon the calamity of the Nobles and wealthy and the Kings Presidents.



THis sixt Seale being finished, we should immediately in order proceed to the seventh bringing forth a seven fold plague; as which is joyned immediately with the sixt. But the holy Ghost of set purpose hath thought meet to make a little stand: untill he should set forth the state of a certain company of the same time with it, as well to be safe, as to overcome, under the plagues thereof. We will therefore first give what light of interpretation we can to that Vision. And then we will continue the order of the Scales begun.



THE VISION OF THE COMPANY OF THE SERVANTS OF GOD,

Or of the Elect and faithfull Church
to be preferred amidst the ruines of the
seventh Seale or the Trumpets,
exhibited in a Typo

*Of an hundred forty and foure thousand
sealed out of all the Tribes of Israel
at the entrance of the seventh
Seale.*



THE Vision of the sealed is twise placed, first vpon Chap. 7: here at the entrance of the Trumpets, in the first Prophesie; againe as it were an opposite of the reigning Beast, in the second Prophesie, Chap. 14. and that in a double respect. Here for their preservation amidst the destruction of the Trumpets; there for their praise for keeping their allegiance to God and the Lambe, when as other the inhabitants of the world as revolvers and Apostates had received the marke of the Beast.

Chap. 7. Out of which it plainly appeareth, that the Prophecie of the Beast contemporizeth with the matters of the Trumpets: but how far, is to be determined elsewhere; to wit, not farther then the going out of the sixth Trumpet, wherein the moneths of the Beast are ended with the dayes of the mourning Witnesses, Chap. 11. 14. For the present our purpose is to cast the light of our interpretation to the former vision of the sealed, wherein their preservation is handled: of their praise afterward, when we come to that.

Verf. 1.

Afterwards, saith he (that is the Vision of the sixth Seale being past, and the seventh which is of the Trumpets even now beginning) I saw foure Angels standing upon the foure corners of the earth holding the foure Windes of the earth, that the winde should not blow upon the earth, nor upon the Sea, nor upon any tree.

The meaning is, he saw Angels which had power to restraine the Windes, that is, the tempells of warres and calamities, out of what quarter of the world soever they should proceed, untill it pleased God; but at his becke, if he should at any time give the signe, to give them libertie through the world: not the same Angels with those of the Trumpets, but which yet at their sounding should set at libertie those Windes, one while out of this, another while out of that part of the world, for the waiting and overthrow of the Romane estate. For the parable of Windes with the Prophets doth expresse warlike motions and hostile invasions and violent assaults: As Jerem. 49. 36. *I will bring upon Elam the foure Windes from the foure quarters of Heaven; and will scatter them towards all those Windes; and there shall be no Nation, whither the outcasts of Elam shall not come.* See the rest. Also Chap. 51. 1. *Behold, I saith the Lord, will raise up against Babylon, &c. a destroying winde. 2. And I will send into Babylon fanners, and they shall fanne her, and shall empty her land.* Adde also, Chap. 18. 17. *As an East winde I will scatter them (that is the Iewes) before the enemy; that is, the King of Babylon.* Hither also that of Daniel seemeth to be referred, Chap. 7. 2, 3. *Behold, the foure windes of the heaven strove upon the great sea; and foure great Beasts came up from the Sea:* that is, out of the conflict of the Nations every where fighting together and striving for the dominion and Empire, there arose foure great Kingdomes.

I saw

I saw, saith he, another Angel ascending from the Sunne rising, Chap. 7. having the Seale of the living God: (happily therefore it is the Lord Christ) and he cryed aloud to the foure Angels, to whom it was given (to wit, by setting the windes at libertie, which they had restrained) to hurt the Earth and the Sea. 3. Saying, hurt not the Earth neither the Sea, nor the trees, untill we have sealed the servants of our God in their foreheads.

That is, loofe not the Windes nor suffer them to have power of going and raging upon the world. For he nameth the Earth, the Sea, and Trees, answerably to the representation of Windes; as to which the Windes are wont to bring dammage; to the Earth, by the ruine of houses; to the Sea, by shipwrack; to the Trees, by a manifold overthrow and rending. Forbear saith he, *untill we have sealed the servants of our God in their foreheads.* That is, by imprinting some marke upon them, we have distinguished as it were the elect company of God, over whom these destroying Windes (which shall destroy the other company of men) have no power: but over whom, taking regard to their Seale, the Divine providence would continually watch, lest in this ruine of the Romane state, which the Trumpets should bring, their sacred Progenie should be extinguished. For so provision would be made, that neither they who did hurt them could be free from punishment, as having transgressed the bounds of that power which God had given them; and moreover the dammage, if any were done at length should be repaired by God. It hath allusion perhaps to the place of *Ezech. Chap. 9.* Where those that sigh, and cry out for the abominations of *Ierusalem*, are marked by the Angel, to this end, lest they sustaine like destruction with the wicked and reprobate by the sinners.

And surely as touching the event, if any shall weigh the state of the times here handled; it will seeme almost miraculous how it could come to passe, that the Romane Empire being scattered and destroyed with so great a destruction of the Cities and Inhabitants; so that the ancient Inhabitants being well neere extinguished, it was inhabited by barbarous nations and strangers from Christ: Yet the Church there should continue in the midst of these evils, and the world as it were conspiring her ruine; Yea

also

Chap. 7. also (as we shall heare in the proper place) the Beast at the same time polluting whole Chriddome with Idolatrous worship, should nevertheless cherish in her bosome a company (as this is) uncorrupted, and for that cause tenderly regarded by God. Of such consequence was it to be fenced with Gods Seale.

Verf. 4. And I heard, saith he, the number of the sealed; there were sealed an hundred forty foure thousand of all the Tribes of the children of Israel, that is, twelve times twelve thousand, out of every Tribe twelve thousand.

For even as in the beginning, we have scene the Theatre of Visions or the *Apocaliptique* session described, after the representation and state of the old Synagogue; and a great part of the Types of this Booke hath relation to it; so that even the counterfeit Christians in the Epistles to the Churches for that cause beare the name of counterfeit Jewes: so here also the Catholique Church of the Gentiles, to be fenced with the Seale of God, is figured by the Type of *Israel*; the twelve Apostles of that, aptly answering to so many Patriarchs of this. And it is so done not without good cause, as well for other causes, as specially because the Church, even from the first rejection of the Jewes, hitherto, is gathered out of the Gentiles, succeeded in the room of *Israel*, and is, as I may so call it, surrogated *Israel*; and in that place for a little while esteemed by God, untill, his old people againe obtaining mercy, the fulnesse of the Gentiles shall come in; that is, that innumerable multitude out of all Nations, Tribes, People and Tongues, which the sealing of this *Israel* at length being finished, *John* testifieth he saw singing prayles to God and to the Lambe. For this indeed is that (I speak of the surrogation) that the Apostle *Paul* would teach, *Romans Chap. 11.* whilst he urgeth *vers. 11.* the fall of the Jewes to have brought salvation to the Gentiles, and *vers. 15.* their casting away to have bene the reconciling of the world. Not that otherwise the Gentiles in their time should not have bene called, (sithence the whole Quire of Prophets proclaime that the Gentiles should be gathered to the glory of *Israel*, and turned to the Lord, which neither the Jewes of old nor at this day doubt of) but that not by this scaling which was by anticipation, substitution, and for provocation to jealousy, except the Jewes had first renounced Christ. The discrete

Verf. 9.

discreet Reader may know what I meane. It was necessary, saith Chap. 7. the Apostle, *Acts 13. 46.* that the Word of God should first have been opened to you: but after you reject it, and iudge your selves unworthy of everlasting life; loe, we turne to the Gentiles. But concerning the preventive conversion of the Gentiles (that is, which should goe before the restoring of the Jewes (that I may remember that also) that testimony of *Amos* seemeth to be taken, cited by *James* in the Councell of the Apostles, *Acts 15.* and for that purpose perhaps, then chosen before other Prophecies, which otherwise might have been had concerning the choosing of the Gentiles to be the people of God. For he meaneth, that not only the name of the Lord should be called upon by the Gentiles (that is, that the Gentiles should become his people) but also that that in part should then happen, whilst yet the tabernacle of David should lie fallen down, that is, the kingdom of *Israel* should not yet be restored by Christ: After those things, saith he, I will returne and build againe the tabernacle of David fallen down: and I will build againe the ruines thereof, and will set it up: *vers. 17.* that the residue of men might seeke after the Lord, and all the Gentiles upon whom my name is called, that is, that the rest of the men, together with those Gentiles upon whom heretofore my name was called, then at length should seeke after, and worship me the true God. For for that which is now had in the Hebrew Text: אֲרוֹם לְמוֹעַן יִירָשׁוּ אֶת שְׂאֵרֵי עֲדוֹם that is, ὅπως ἂν καταλάβουσιν οὖν τὸν ἀποσπασμένον τὴν εἰς ἐδωμίας that they may possesse the remnant of Edom. The ancient Copy seemeth to be read, יִירָשׁוּ לֹא שְׂאֵרֵי אֲרָם לְמוֹעַן, that is, ὅπως ἂν ἐλθῇσιν εἰς καταλάβουσιν τὸν ἀποσπασμένον τὸν ἐκ αἰῶνος, that the remnant of men may seeke the Lord. Yet notwithstanding out of the Hebrew reading which is now used, the same seemeth may be gathered concerning the preventive choise of the Gentiles to be the people of God; to wit, in this sense: the restored Jewes, then when the Tabernacle of David that is fallen down shall be raised up, shall inherit the remnant of Edom, as also the Gentiles upon whom the name of the Lord heretofore had been called. Therefore some of the Gentiles shall become the people of God before the raising up of the Tabernacle of David. But enough of these things.

As concerning the number of the sealed, the number of twelve is an ensigne of the Apostolique race, which by multiplying

L

ing

Chap. 7. ing the thousands as well of each tribe in particular, as of all in generall doth expresse the Apostolique progenie, a progenie indeed, though encreased into more thousands, yet no whit degenerate, but expressing their parents faith and holinesse. For even as to have the number of the Beast (as we shall after heare) doth design the race of the Beast or which follow the Beast: so also to beare the number of the Apostles, the legitimate off-spring of the Apostles. That this is the most true meaning of that multiplication by twelve, the Analogie of new Ierusalem sheweth; in the frame whereof, and the dimension of the Gates, Foundations, Court, compasse of the walles, longitude, latitude, altitude, the same number of twelve or multiplication by twelve is used. And that we should no further doubt to what end that number of twelve tended: lo, concerning the twelve foundations of the wall it is expressly said, that *the names of the twelve Apostles of the Lambe* were written in them, Chap. 2. 14.

Verf. 5. &c.

Of the tribe of *Juda*, of the tribes of *Reuben*, *Gad*, *Aser*, *Nephthali*, *Manasses*, *Simeon*, *Levi*, *Issachar*, *Zabulon*, *Joseph*, *Benjamin*, of every of them, are sealed twelve thousand.

No other where in the whole Scripture, are the tribes reckoned up in this order, though otherwise they be diversly reckoned. For besides, that *Dan* at all appeareth not, nor the name of *Ephraim* is heard of; in the rest there is a departure from the rule of all reckonings, which are otherwise found, neither is either the order of nativitie, or of birth-right, or of habitation kept; but the last mingled with those in the middle, and the younger sonnes of the handmaidens are once or twice set before the elder borne of the wives; so that it is not to be doubted, but that some speciall mystery of the type lyeth hid in an order so new and unaccustomed. This, we seeine to have found out in some measure, by Gods blessing upon our undertakings, to wit thus.

First, from this type *Dan* is rejected, *Ephraim* is not spoken of as being Ring-leaders and Captains of the Israelitish Apostasie (*Judges* Chap. 17. and 18.) and the same in the time of the kingdom, were the receivers of the publique idols at *Dan* and *Beisbel*: wherefore they were altogether unfit to represent the Professours of pure Religion.

But that notwithstanding the number of twelve may be filled,

led, *Levi* is set for *Dan*, the name of *Joseph* tacitly supplyeth Chap. 7. *Ephraim*.

The number thus settled, the sonnes of the wives and the handmaidens are intermingled without regard of birth-right, and the children of the handmaidens, are adopted for children of their Dames. For in Christ *there is neither bond nor free*, but all are of Colos. 3. 11. one account.

Since therefore the sonnes of *Lea*, as well naturall, as adopted are twice so many as *Rachels*; to wit, of the first eight, of the other only foure: thereupon this order is observed in reckoning them up, that by a double account also foure of *Lea* her sonnes by course are set together with two of *Rachels*: but on both sides those tribes as the better are preferred before the rest, which some act of theirs memorable in sacred writ had commended, concerning the true worship of God, and zeale towards him. The off-spring of *Lea* verily leadeth the first troope, in regard of the prerogative of Christ, the Prince of that company, as springing out of that stock: in this manner.

The first quaternion of the sonnes of <i>Lea</i> .	1. <i>Juda</i> . 2. <i>Reuben</i> . 3. <i>Gad</i> . 4. <i>Aser</i> .	The other quaternion of the sons of <i>Lea</i> .	7. <i>Simeon</i> . 8. <i>Levi</i> . 9. <i>Issachar</i> . 10. <i>Zabulon</i> .
--	---	--	--

The first couple of the sons of <i>Rachel</i> .	5. <i>Nephthali</i> . 6. <i>Manasses</i> .	The other couple of the sons of <i>Rachel</i> .	11. <i>Joseph</i> . 12. <i>Benjamin</i> .
---	---	---	--

The reason of the order of the sons of *Lea*.

Out of the sonnes of *Lea* as thou seest, *Juda*, *Reuben*, *Gad*, *Aser*, make up the first quaternion, as enobled above the rest with that name which the type is to resemble. * The name of Christ.

Amongst these the first place, as it is meet, is given to *Juda* for Christ the King of the faithfull issued out of that tribe.

The second to *Reuben*, whom that famous Protestation concerning the Altar of Witnesse built at the banke of Iordan enobled; whereby he deserved that he should not submit his birth-right

L 2

right

Chap. 7. right (for he was the first borne) to any other then *Inda* the kingly tribe.

Gad obtained the third place, as he was *Reubens* companion in that famous Protestation of retaining the true worship of God; and moreover famous for *Eliab* the Prophet, and *Iehu* the King, the destroyers of *Baalisme*.

Vers. 6. To conclude the fourth and last place in this quaternion *Aser* taketh, famous for the widow of *Sarepta*, who fed *Eliab* (for *Sarepta* belonged to the lot of *Aser*) as also noble for *Anna* the Prophetesse an *Aserite*, who gave testimony to Christ, when he was presented in the Temple according to the Law; but not to be compared with the three former because either of them was a woman.

Vers. 7. *Simcon, Levi, Issacher, Zabulon*, are cast into the last quaternion; for that they are honoured with few or no names, or, if they had any, they are after blotted out with some wickednesse. As the zeale of *Levi* whereby he approved himself in the wilderness (to say nothing of the sedition of *Korah*) was defaced by his continued fellowship with the Apostate and Idolatrous *Israelites*. For *Jonathan* the Levite the nephew of *Moses* joyned in assistance of worshipping Idols as well with *Micha* the Ephraimite, as also with the theevish *Danites*, the first Idolaters after the death of *Iofua*, *Indges* 17. vers. 10. and 18. 30. It may be also the substitution of *Levi* in the place of *Dan* might occasion his thrusting down into the last quaternion.

Further, since the brethren of this quaternion have nothing, wherein any doe excell others: therefore they keep the order of nativitie unchanged, and in what ranke any is borne, according thereto he is reckoned.

The reason of the order of the sons of Rachel.

Vers. 8. Among the children of *Rachel* the couple *Nephthalin* and *Manasses* leade the Family; *Ioseph* and *Beniamin* close the troope. *Nephthalin* and *Manasses* are preferred because the first was famous for *Barach* who vanquished *Sijera* the Cananite, so for *Hiram* whose father was a *Nephthalite*, the maker of the instruments and furniture for the Temple of God (1 King. 7. 14. with 2 Chron. 2. 14.)

2. 14.) but also for a greater reason yet (of which afterwards) Chap. 7. the second was noble in respect of *Gedeon* the subverter of *Baal*, and *Elisau* the Prophet.

Indeed the glory of Christ his habitation extolled *Nephthalin*, though he were but the sonne of a handmaid above *Manasses*: who likewise beginning his function, fixed his dwelling and seat of his preaching in Capernaum the most noble Citie of *Nephthalin*, and the Metropolis of all Gallile: from whence as it were from the Episcopall Citie he went through all Gallile with his Apostles over and over, teaching the Gospel of the Kingdome in all Synagogues and Villages, and being glorious by miracles of healing. For this, Reader, I would have thee to marke, out of the Evangelicall Historie (because many observe it not) that our Saviour, all the time that he was conversant upon the Earth, dwelt in Gallile: but in Iudea, the chief seat as well of his Nation, as Tribe, he was not seene but at times of Feasts. And this is that which *Esay* long agoe had foretold, *Esay* 9. 1. 2. *Matth.* 4. 14. *That, that Wonderfull Counsellour, the Mightie God, the Author of Eternitie* (Septuagint. Παῖς αὐτοῦ μὲν οὖν αἰών. The Father of the World to come) the Prince of Peace; in one word the *Messia*, should be a Gallilean; and as it were in recompence and consolation for the captivitie, which Gallile then lately had suffered by the Assyrian first before all the Regions of the Holy Land, (2 Kings 15. 29) he would make that coast especially famous by his presence; in speciall that high way, called the *Way of the Sea*, where coming out of Syria to *Jordan*, it passeth through the middle of Capernaum and thence going forward along the Sea of Gallile leadeth into Egypt. Let us heare himselfe

הקל ארצה נבלון וארצה נפתלי והאחרון הכביר ררך הים עברי כעת הראשון אור ננה הוררן גליל הגויים העם ההלכים בחשך עתה ראו אור גרול ישבי בארצ צלמות which the Vulgar distinction set aside, of it owne accord and word for word is thus translated: *As at the first he made base the Land of Zabulon and the Land of Nephthalin; (to wit as I said, by Tiglath-pileser) so at the last he shall make it glorious [and renowned] for the way of the Sea (by which the Assyrian came) at the passage of Iorden (there is Capernaum seated) Gallile of the Gentiles, the people which walked in darknesse (to wit, of affliction)*

Chap. 7. saw a great light, to the dwellers in the Region of the shadow of death a light is risen &c. Wilt thou know whence and who is the Author of the blessednesse of Galilee, and in that way by the Sea side where the Foord of Jordan is? he presently sheweth, *Because a child is borne to us, a Sonne is given to us, and the principallie shall be upon his shoulder, and his name shall be called Wonderfull, Counsellour, the mightie GOD, the Father of Eternity, the Prince of Peace.*

But those words *לֵךְ כִּי לְאֻמָּנוּתָא לְאִשְׁרָא מִצֵּק* (at which ours, almost treading the steps of the Jewes, who never understood this Prophecy, begin this Chapter with great disturbance of the sense,) with *Jerome* and the Kings Bibles, I annex to the sentence of the Chapter going before; and translate them, *Because there is no darknesse to him which is anguish to himselfe*, that is, in that lamentable and afflicted state of things, into which the Israelitish Common-wealth at that time, according to the commination of the Law is reported to have fallen, and as it were evidently set before their eyes; men were brought to indignation and desperation, in that they did see the enemy by whom they were oppressed, to be in prosperitie, and no evil hap to befall them. Verily it maketh much for the Christian faith, that this Oracle of the *Messiah* of Galilee be cleerely understood, and to be ascertained of the fidelitie of *Matthew* allcading it: Wherefore I would upon this occasion adde this light, such as it is, unto it, hoping that it will not be unacceptable to the Reader. I returne to the *Revelation*, and this further I will adde before I let passe *Nephthali*; that even as *Juda* gained the first place among the sonnes of *Lea*, by reason of the stock of *Christ*: so *Nephthali* among *Rachels* for his dwelling; that the prerogative of *Christ* on both sides might excell, by the name of whom as Lord and Emperour, this company (as in the proper place we shall heare) is intituled.

Verf. 8.

Ioseph and *Beniamin* remaine being cast back to the last couple of *Rachels* children. The former of whom the sinne of *Ephraim* thrust downe into this place: for it is *Ephraim*, who is hidden in the name of *Ioseph*, unworthy by his owne to be heard in this Catalogue, (as well because he was the leader of the Idolatry of *Israel* whereof *Micha* was the authour, as also for the outrageous Apostlie whereat *Jeroboam* and *Achab* were authours.) To conclude,

clude, the hatred of *Saul* the *Beniamite* against *David* (consider- Chap. 7. ing that he was the chiefe of the stock of *Christ* and the Type of him) did hinder *Beniamin* (otherwise the youngest) of a higher degree, and the curses of *Shimei* against the same.

A sentence for memory compact of the signification of the names, by which the Tribes are called: wherein are declared as well the order of the Tribes sealed, as also the disposition of the same company, the wrestling, and the reward from God.

Juda	Confiteatur Deo	} Confession is made	{ Cultus purus & recte Christianus.
Reuben	intuendo filium		
Gad	Cœtus	} his Son by the company of the blessed	{ <i>Lucta.</i>
Aser	beneficentus		
Nephthalin	Luctantur cum	} those that forget	{ Strife or wrestling.
Manasses	obliviscensibus		
Simeon	obedientiam.	} by cleaving (to wit) to Christ	{ <i>Præmium</i>
Levi	Adhæso scil. Christo		
Isachar	mercedem	} of habitation (to wit) eternall	{
Zabulon	habitationis, sc. æternæ		
Ioseph	adiicies	} to the Son of his right hand	{ The reward
Beniamin	filio dextra.		

Confesseth or praiseth God, beholding his Sonne (that is, *Christ* the only Mediator) the blessed company (the company of the sealed.) They strive with those that forget obedience (that is, with *Antichristians*.) Cleaving to *Christ* a reward of habitation (to wit, eternall) he shall adde to the Sonne of his right hand, (that is, to him whom God accounteth great) or otherwise. To them that cleave to God a reward of habitation (that is, life eternall) shall be added by the Sonne of the right hand, that is, *Christ*.

To this contracted and afflicted estate of the Church in the type of the sealed of *Israel*, the state thereof most ample and most happy succeedeth, in the representation of innumerable palm-bearers, out of every Nation, People, Tribe, and Tongue. *After these things*, saith he, *I saw, and loe a great multitude, which no man*

Chap. 8. *man could number, out of every Nation, and People, and Tribes, and Tongues, standing before the Throne, and before the Lambe, clothed with white garments, and Palmes in their hands. And they cryed with a loud voyce, saying; salvation to our God who sitteth upon the Throne, and to the Lambe, &c.* But this vision seeing it belongeth to the seventh Trumpet, neither can be elsewhere fitly and cleerly unfolded by reason of so many things to be foreknowne, we will deferre the exposition thereof thither. For the present let that suffice which now hath bene said in generall, and let the Reader remember, that both these Visions certainly doe joyntly goe through the whole space of the seventh Seale or of the Trumpets; but that the company of the sealed doth severally synchroize with the six first Trumpets: the Palme bearing multitude with the seventh trumpet. And so having done with the interpretation of the interposed Vision or Visions, let us take in hand againe the intermitted series of the Seales.

*The meaning of the seventh Seale,
that is,
Of the seven Trumpets.*

At Chap. 8. **T**He sixe first Seales have bene handled, wherein the state of the Empire as yet standing and flourishing untill that the dominion of Idols should fall, was described by intestine chances: the seventh succeedeth, the matter whereof is *Seven Trumpets* where in are opened, by accustomed representations for that purpose, the destinies of the decaying and falling Empire being to be ruined by a seven fold order of plagues, the Trumpets founding the allarum to the battell of its destruction, to wit, God taking punishment by that destruction for the blood of so many Martyrs shed by the Romane Emperours.

Exod. 21. 28. He which will not spare even the bruit beasts, if at any time they should slay a man, (his Image) shall not he require the blood of his servants of the Empire, which for so many yeeres hath slaine the Martyrs? Neither ought the late godlinesse of Christian Emperours there governing, to stay Gods justice; any more then the godlinesse of *Iosia* that the Kingdome of *Inda* being

being guilty of bloud-shed by *Manasses*, should escape the destruction decreed by God. This revenge the foules of the Martyrs groning under the cruell slaughter of the fift Seale, importunately begged by prayers: this God promised, so soone as the Romane Tyrant had fulfilled his measure by the adding of those who yet remained to be slaine, Chap. 6. 11. This time was now come. Wherefore the Angel the Priest of Heaven (as the manner was with the prayers of the people made in the Temple) sendeth up *these prayers* to the Throne of God in the smoake at the Altar of incense, and putteth him in minde. In the meane space *Silence was made in heaven for halfe an houre*; to wit, according to the custome of the Temple, in performing such a kinde of service. For it is manifest there was silence used in religious worship in the Temples almost every where; for they said to the people, *Be silent*. That was observed by the people of God, then when incense should be offered. For while the Sacrifices were offered (which was the first part of the Liturgie) the Temple resounded with Songs, Trumpets, and other Instruments of musicke, 2 Chron. 29. 25. unto the 28. But at the time of the Incense all was silent, and the people inwardly prayed to themselves, *Luk. 1. 10*. To this therefore is the allusion, while the Angel was offering at the golden Altar, there was as is said, *Silence in Heaven for halfe an houre*, that is, the whole time of Incense.

Which at length being finished, *the Angel filled the Censer with fier of the Altar, and cast it into the Earth*, to wit, that by this Ceremonie he might shew to what end those prayers tended, which ascending up together to God he had mixed with a sweet favour; to wit, to obtaine revenge upon the inhabitants of the earth, who had hurt the Saints, yea had shed their blood.

And these prayers immediately have their answer. *For there were* (saith he, to wit, out of the Throne or most holy place of the Temple, as Chap. 4. 5.) *voyses, and thunders and lightnings, and an earthquake*. In which words is described the Oracle *קול* that is, *the daughter of voyce or thunder*, whereby God in times past to his old people gave answers, and with the same here he granteth the prayers of the Saints. For we must know in the Hebrew tongue, *קול* and *קולות* voyces and thunders mean the

Chap. 8.

Chap. 8. 1, 2, 3.

Verf. 5.

So also, *illis* 4. 3. God granted the prayers of the Apostles in an Earthquake.

M

the

Chap. 8.

* And
* When by
two words
one thing is
expressed.

the same thing; for thunders are called קולות that is, *voices*. Therefore * *καὶ* is to be taken by way of explication for, that is; or which I had rather by the figure * *Ἐν τῇ φωνῇ, voices and thunders are voices of thunder, or with thunder.*

For God, for the most part did promulgate his decrees with thunder, even as God gave the Law, *Exod. 19. 16.* Yea that only Oracle left to the Jewes continued after the Babylonian captivity. An example whereof is with our Evangelist *Iohn, Chap. 12. 28.* When the Lord had said Πάτερ δόξα σοι τοῦ νῦν. *Father, glorifie thy name: there came, saith he, φωνὴ ἐκ τῶ οὐρανοῦ, καὶ ἐβόησα καὶ ἔειπεν δόξα σοι αὐτῷ a voice from heaven, I have both glorified it, and againe I will glorifie it: it followeth there: And the multitude that stood by and heard it, said, It thundered. Others said, an Angel spake to him, that is, some said, ἡ βῆτα a thunder from Heaven, or joynd with a voice from Heaven, that is to say, the daughter of thunder; but others that an Angel spake. And hence it is, that in the *Revelation*, not in this place onely, but other-where often thunder is joynd with Oracles and voyces from Heaven, as *Chap. 4. 5. Chap. 6. 1. Chap. 10. 3.* You may see *Aristarch. sacr. clarif. Danielis Heinssii, pag. 277. and 455.**

Verf. 6.

The offering thus ended and the prayers of the Saints granted by God in a voice of thunder, the seven Angels who had the seven trumpets prepared themselves to sound.

It is granted among all Divines that the workes of Divine providence and government, are executed by the administration of Angels. The Angels therefore in those Visions hold their place, over whom they are appointed by God to bring things to passe; and what is executed by the common meanes, as well of Angels, as of men, that is said to be brought to passe, the Angels being Authours, as it were guides, and Captaines. So that they seeme to me to erre altogether from the scope, who thinke some other mysterie lyeth hidden under these names of Angels. The Angels therefore the Trumpeters, of whom the speech is here, are they which are appointed to direct the plagues of the Trumpets, using those men for execution, by whom it pleaseth God to bring to passe his decrees.

But the foure first of these Trumpets are of such plagues as are of lesse extent and not so great; to wit, which resting for the most part upon the *Western or Latine world*, the Bishop of Rome, which

which was hereafter to be the head, at least of that world, was to cure. In the right application of which representations here also the Reader may observe that the Romane Empire with the rest of the Kingdomes of the world by the holy Ghost are tacitly resembled to the body of the world, the parts whereof are *Earth, Sea, Rivers, Heaven, Starres*; in that manner that the body of every Empire may have also his Earth which may be instead of that Earth, to wit, a certaine bottome and Basis, on which the weight of the whole government may rest; the Sea likewise, which, by environing its Earth, beareth altogether the likeness of the Sea, (this is the largeness or extent of the Dominion.) The politique Rivers also, which after the manner of other rivers, have their beginning from their Sea and thither returne: such are Provinciall Magistrates, and other ministers of the dominion, together with the Provinces themselves the channels of the Rivers. To conclude, the *Sunne* and other *Starres*, in the heaven of Sovereigne power, resembling the *Sunne*, the *Moone*, the *Starres* in the worldly heaven. This analogie being observed, the interpretation, as altogether confirmed with the figures of the old Prophets, will so be easie and altogether the most convenient to the matter in hand.

Now that there is so oft repetition of the third part, as of the third part of the Trees of the Earth, the third part of the Sea, of the Rivers, of the Heaven, that I take to be meant of the bounds of the Romane Empire, comprehending in the compasse thereof the third part of the knowne world in *Iohns* time. The which seemeth may be proved, out of that that afterwards *Chap. 12.* is said, that the Dragon having seven heads and tenne hornes (that is to say, the heathen Romane Empire) drew the third part of the flurres of Heaven with his tayle, and cast them into the Sea; that is, the third part of the Princes and Rulers of the world be subjected to his Empire. These things thus settled let us come to the interpretation of the severals.

And the first Angel sounded, and there came Hail and Fire mingled with blood, and they were sent upon the Earth: and the third part of the Earth was burned, and the third part of the Trees was burnt up, and all the greene grasse was burnt up.

M 2

And

- Chap. 8.
8. And the second Angel sounded, and as it were a Great Mountaine burning with fire was cast into the Sea; and the third part of the Sea became blood. 9. And the third part of the creatures which were in the Sea and had life dyed, and the third part of the ships perished.
10. And the third Angel sounded, and there fell a Great Starre from heaven burning as it were a Lampe, and it fell upon the third part of the Rivers, and upon the Fountaines of waters. 11. And the name of the Starre is called Wormwood; and the third part of the Waters became Wormwood, and many men died of the Waters, because they were made bitter.
12. And the fourth Angel sounded, and the third part of the Sunne was smitten, and the third part of the Moone, and the third part of the Starres, so as the third part of them was darkened, and the third part of the day shone not, and the night likewise.

The first Trumpet.

The first Trumpet of the seventh Seale entereth at the Romane Idoll government, now at length beaten down and shaken at the going out of the sixt Seale; and being about to strike the first blow to the Empire now entering into ruine, it destroyeth the third part of the Earth with a terrible storme of Hayle with fire and blood: that is, it walleth the territory or people of the Romane Empire (to wit, the Basis and ground of that politicall Vniuersite) with a terrible and bloody breaking in of the Northerne Nations, it vanquisheth and consumeth the Nobles and common people.

You may see the representation of Hayle tending to the same purpose, I meane to signifie an hostile violent assault, *Esay Chap. 28. vers. 2. Behold the Lord hath a mighty and strong one* (he pointeth at *Salmanassar*) *as a tempest of Hayle, and a destroying storme, as a flood of mightie waters overflowing shall cast downe to the Earth with the hand,* *Verf. 3. the crowne of pride, the drunkards of Ephraim shall be trodden under foot.* Also, *Esay 30. 30. Concerning the slaughter to come upon the Assyrians: And the Lord shall cause his glorious voyce to be heard, and shall shew the lightning downe of his arme with the indignation of his anger and flame of devouring*

pouring fire, with scattering and tempest and Haile-stones. 31. be- Chap. 8.
cause *Assur* shall be beaten down through the voyce of the Lord, &c. Here is to be observed, because haile is wont to be with lightening, especially in the hotter Regions; therefore with the mention of *Haile* is joynd *Fire*, as well here by *Iohn* and *Esay*, as also *Psal. 18. 13, 14.* yea in the History, *Exod. 9. 23.* But *Iohn* hath mixed Blood also beyond nature, that he might shew by this token the whole representation to reflect upon Slaughter. Concerning the representation of *Haile* let the Reader see also, *Esay 32. 19.* and there the Chalde Paraphrast.

Furthermore the same Paraphrast doth teach that *Trees* in Prophetical parables doe signifie great Lords and wealthy men; which for *Oakes of Basan*, *Esay. 2. 13.* hath put *Princes of the Provinces*; for *Cedars*, *Esay. 14. 8.* wealthy men; for *Firre trees*, sometime *Princes*, *Esay. 37. 24.* sometimes *Kings*. *Esay 14. 8.* by whom also that of *Zach. 11. 2.* *Howle o Firre tree because the Cedar is fallen, because the magnificent are spoiled: Howle ye Oukes of Basan, because the fenced wood is fallen;* is thus Paraphrased; *Howle ye Kings, because the Princes are broken; who so were rich, are spoiled: Howle ye Rulers of Provinces because the countrey of your sortitude is wasted.* Whence from the Analogie it is easily gathered, that greene grasse is taken for the common people; where, as here it is joynd with trees.

Now that we may pick something out of History concerning the event, I will derive (untill something more certaine shall appear) the beginning of this trumpet from the death of *Theodosius* the first, that is, from the yeere of Christ 395; because then Christian Religion seemed plainly to have triumphed over the Gods of the Heathen, and withall, as it were in a certain common terme of the former Seale ending, and this beginning, the invasions of the Barbarians something attempted before, but in the yeers next following the Empire being again quieted, suppressed, at length began in a horrible manner to be stirred up and to fall upon almost the whole Romane Empire by fire and sword continually and cruelly waisting and spoyling it.

For this very yeere *Alaricus* first brake in out of Thracia upon Macedonia with a huge Army of Gothes and other Barbarians, sparing neither towns nor men. Thence marching forward thorough Thessaly, taking the streights of Thermopilæ he came down into

Chap. 8.

into Greece, that is, Achaia, he rased all the Cities except Thebes and Athens. He forcibly entred Peloponnesus, he wasteth Corinth, Argos and Sparta. Thence he brought himself into Epirus, where he goeth on to make the same ransackings and destructions.

The yeere following leaving Epirus, he invaded Achaia, and the same with Epirus and the bordering Provinces for full foure yeers space he labourerth shamefully to destroy by setting them on fire and razing them.

When thus for five yeers he had afflicted the East with cruell ransacks, he set his minde to invade the West, he passeth into Dalmatia and Panonia, and those regions he razed farre and neere. Heare *Jerome* who then lived bewailing the state of this time, the tempest hitherto raging *Epist. 3. The Romane blood is daily shed between Constantinople and the Iulian Alpes: The Goth, the Sarmatian, Odius, Alimus, the Hunns, the Vandals, the Marcomanni* do force and take by violence, *Scythia, Thracia, Macedonia, Dardania, Dacia, Thessaly, Achaia, Epirus, Dalmatia, and all the countrey of Panonia. How many Matrons, how many godly Virgins, and comely and noble bodies were mocking stocks to these beasts? The Bishops taken, the Presbyters and diuers Orders of the Clergy slain. The Churches overthrowen, Houses stabled at the Altars of Christ, the reliques of Martyrs digged up. The Romane Empire goeth to ruine; What heart dost thou thinke haue the Corinthians now, the Athenians, Lacedemonians, Arcadians, and all Greece, over Whom the Barbarians command?*

But the yeere following, being of Christ 401, the same *Alaricus*, the Gothes, Alanes, and Hunnes following him, about to wage warre in Italy also, brake the tow *Noricum* and came thorow the Forrest of Trent into Venice, those Cities in a short time he brought under his power, and besieged the Emperour *Honorius* at *Alia*; so that almost all in Italy now thought upon removing. But here at length, *Stilicho* the Captain of *Honorius*, having gathered a great Army, stayed his fury, and constrained him being once or twice overcome and wearied with battels which fell out against him to retire into Panonia, whence he came. Out of which a little after, a league being made, and he honoured with a Military government by *Honorius*, he departed into *Illyricum* a Province of the East.

Alaricus being quiet a little while, yet least thenceforth the West

Chap. 8.

West should be at any time idle, forthwith in the yeere 404, another memorable violent breaking in of the Barbarians upon Italy is undertaken, *Raslagiso* a Scythian being Captain; who with an Army of Gothes, Sarmatians and Germanes to the number of two hundred thousand, the fortifications in the Alpes being beaten down, he passeth into the Venetian region *Æmilia*, and *Hetruria*, besiegeth Florence; where being vanquished with a great slaughter by *Stilicho* he is taken and beheaded.

This enemy, howsoever terrible, in a short space of time and with lesse losse, being taken away, presently in the yeere 406, the third, and that the most grievous and deadly inrode of the Vandales and Alanes is made upon the West, taking with them the Marcomanni, Heruli, Sweves, Alemans, Burgundians with a rabble of other Barbarians; whereby first France, then Spaine, and lastly Africa are taken, and afflicted with all kinde of calamities. Which destructions *Jerome Epist. 11.* hath thus partly expressed, partly implied. Innumerable, saith he, and most fierce nations have taken whole France. Whatsoever is between the Alpes and Pyrenean mountains which are enclosed with the Ocean and the Rone, the *Quadius*, the Vandale, Sarmatian, Alans, Gipedes, Heruli, Saxons, Burgundians, Alemans and Panonian enemies have destroyed. *Mentz* is taken, and plundered, and many thousands slain in the Church. The Vangions with long siege are destroyed, the strong Citie of Rhemes, the Ambians, Atribates, Morini, Tornacius, Nemeie, Argentoratus translated into Germanie. Aquitan and the Provinces of *Novem populorum*, Lyons and Narbon excepting a few Cities are all razed. I cannot mention *Tolosa* without teares, which that it is not yet destroyed, the merits of *Exuperius* that holy Bishop were the cause. The very Spaniards even now ready to perish tremble. Rome ransoms her life with gold.

And this was that terrible storme of Haile mixt with fire and blood; a representation truly of so easie an application, that there fell so apt a thing from *Niceph. Gregor. lib. 2. cap. 7.* never thinking of the Revelation, but yet treating of the Scythians, that I cannot but set it down: As, saith he, terrors from heaven are oftentimes stricken into men by God, as lightnings, flaming fires, and suddain stormes, &c. So these Northern and Hyperborean terrors are reserved by God, that they may be sent for punishment, when and upon whom it shall seeme best to his providence. But I will adde a

Corollary

Chap. 8. Corolari also out of Achmetes, for the Readers further confirmation.

*A Corolarie out of Achmetes concerning the
signification of Haile, Fire, and Trees, in
his interpretation of dreames.*

In the 191 Chapter out of the Rules of the Indians, Persians and Egyptians: *Snow, Haile, Ice*; doe portend miseries, cares, and torments.

If any shall seeme to see Haile any where fallen, let him expect a suddain hostile assault.

If he shall seeme to see Haile, which shall have burnt the stalkes of Wheat or Barley: in that place where the stalkes were broken, war-like slaughters shall happen.

Also Chap. 159. out of the declaration of the Indians, Chap. 160. out of the explication of the Persians and Egyptians, *Fire* signifyeth death, war, fightings, punishment and affliction, If it shall seeme to burn any thing or any one.

Also Chap. 151. The Persians, Indians, Egyptians, interpret trees to signifie men, chiefly Magistrates, Peeres, and honourable men: as,

If any shall seeme to himselfe to water trees and to prunne them, he shall be an Honourable man, and a nursing father of the people.

If a King shall seeme to himselfe to have planted trees, he shall ordaine new Magistrates. Also,

If trees, by continuance of time being corrupted and putrified, shall decay, the Peers of the King shall die of a naturall death.

If he shall seeme to see young sprouts which are grown to trees, this appertaineth to the succession of his Lords.

If one of the common people shall seeme to himselfe to have gathered leaves of trees into his house, he shall obtain wealth from the Nobility according to the measure of the leaves, &c.

The second Trumpet.

The second Trumpet being about to subvert the Romane Empire

pire now enough wasted in the Earth thereof, with a more grievous stroke yet assaileth the *Sea*: the third part whereof by the fall of a great *Mountaine* anciently threatening it, but now burning turneth it all bloody, with a great destruction as well of living creatures or fishes living therein, as also of the navy. That is, the destruction of *Rome the great Citie* once or twice taken, spoiled, and burning with hostile flames, brake out to the ruine of the largenesse of the *Romane* iurisdiction; the Barbarians now at their pleasure fiercely entering into the Provinces thereof, by reason of the weaknesse of the head so afflicted and dividing them into new kingdoms; with an irreparable slaughter, both of the legions there abiding for defence, as also with losse of all aydes of retaining and upholding, as of traffique, the authoritie thereof.

The *Sea* of the politique world, as I have said, is that fulnesse of dominion compassing all the inhabitants in the communion of the same politique right. By this representation the Dominion of *Babylon* is expressed, *Ier. 51. 36.* where the Lord threatneth, *that he will dry up the Sea thereof and make the spring thereof dry,* which *vers. 44.* is expounded holding the same Metaphor, *the nations shall flow no more unto her. The amplitude* also of the *Assyrian* kingdom is so described, *Ezek. 31. 4. The waters made her (to wit the Assyrian Cedar) to grow, the deep or the sea hath exalted her.* Happily also the dominion of *Pharaoh* is the *Sea*, *Esa. 19. 5.* where concerning the destruction of his kingdom it is said, *the waters shall faile from the Sea thereof,* that is, his Dominion shall be taken away. Whereupon those great Empires in *Daniel* are beheld to ascend out of the *Sea*, that is, to arise out of the largenesse of Dominion.

Now that the third part of the *Sea*, that is, the *Romane* sea, is said to become blood; we must know that blood first is take for slaughter, then for Death also without blood: but that Death in a manner is taken for ruine, even of a thing wanting life, see *Ezek. 14. 19. & 3. 18. 20. & 18. 13. Amo. 2. 2. Rom. 7. 9.* whereupon to become bloody, is a representation of a thing that suffereth ruine, to wit as it were like a living creature slain or butchered bleeding. That therefore here the *Sea* is said to become bloody, by the fall of a great *Mountaine*, it sheweth nothing else, but that it suffered by that fall a certaine Death, or a violent Ruine. That which in the physals, where the same representation is, is a little more plainly said, ** that it became ** Chap. 16. 3. *as the blood of a dead man,* that is, of one slaine: the *Romane* Dominion

Chap. 8.

minion or fulnesse, was overthrown, cut in pieces, rent, destroyed. The like mystrie of a Mountaine signifying a Citie is found of old Babylon, *Ierem. 51. 25. Behold I come unto thee o plague. bringing (or destroying) Mountaine which destroyest the whole Earth, and I will stretch out mine hand, &c. and I will make thee a Mountaine of burning*, where the Septuagint have it *ἡ ὄρος πυρσκήσου*, a mountaine on fire, in the same sense wherein John here *ἡ ὄρος πυρὶ καίεσθαι* a mountaine burning with fire. Concerning the same, *Esay 13. 2. upon the high Mountaine, lift up a Standard. Targum, upon the Citie dwelling without feare. The like Chap. 37. 24. to Senacherib King of Assyria: Thou hast raised, saith he, on the Lord, and said, by the multitude of my chariots I have ascended the height of the mountains. Targum, I have ascended into the defence of their Cities; but whether rightly I doubt.*

* το πένον.

Furthermore, that a Mountaine is here said to be put or cast into the Sea, it is the * elegancy of the figure, since a Mountaine can no otherwise hurt the Sea, then by being thrown into it. And remembering that this hath place in the following Trumpet also, concerning the falling *Starre, Vers. 10.*

As concerning the History, Rome was first taken in the yeere 410, and that by the same *Alaricum* King of the Gothes, who had brought in as it were the entrance of the destinie in the former Trumpet; but now after the death of *Stilicho* making new stirres, and preparing a new and fatall expedition into Italy; whereby he brought *Honorius* into such streights, that the Barbarian himselfe could make a new Emperour of Rome, namely, *Attilus*, with whom he besieged *Honorius Augustus* at Ravenna, now, in despaire of his estate, thinking to flye into the East, leaving the West. But the enemy repenting himselfe, wholly restored *Honorius*, *Attilus* being depoted from the Empire.

The rending of the Romane Dominion immediately followed this destruction of the Citie of Rome. I call *Sigonius* to witnesse: *The miserable destruction, saith he, of Italy, the continued warres of France and Spaine, and the new Empires now at last of the Barbarian Kings in both the Provinces, have succeeded the Romane overthrow.*

For first *Honorius* that he might recover Rome with the Empire, having made a league with *Alaricum*, was constrained to yeeld the Countries and Kingdom in France to the Gothes.

Two

Part. I.

Of the Seales.

91

Two yeeres after, in the yeere 412, the Hannes running over Panonia which the Gothes had left, the same (*Honorius*) being destitute of power to make resistance in so great difficulties, made a league with them giving and receiving Hostages.

Afterwards in the yeere 413, *Constantinus* Captain of the same *Honorius*, least happily he should fall into any streights of warre, did willingly receive into friendship and seated upon the Rhone the Burgundians, who in these former yeeres, the Estate being so disordered, together with the Vandales had betaken themselves into France.

To conclude in the yeere 415 the same *Honorius* (as *Procopius* delivereth) when the Gothes a little after had passed over into neighbouring Spaine, he granted to the Vandales also with their King *Gundericus*, being lately driven out of Gallia by the Franks, the places which they had entered, to be inhabited, upon condition of making warre upon the Gothes. He that desireth to know more, let him read the forementioned *Sigonius* concerning the Westerne Empire, *lib. 10. & 11.* whence we took these things.

And so thence forward the largeness of the Romane Dominion is daily more and more rent and cut off, untill, again in the yeere 455 Rome being taken and spoyled by *Gensericus* the Vandale, the whole Body of the Empire the next yeere, or not much after, appeared to be divided into ten kingdoms: which together with the names of the People and of the Kings, and the Provinces over which they reigned, and moreover certain things noted out of the History to give greater light, the following Table will shew.

N 2

A

Chap. 8. A type of the rending of the Empire or Romane Dominion in the year of *Christ* 456 and so forward.

The Kingdoms.	The Provinces wherein they reigned.	The names of the Kings reigning in the year 456	Certain things to be observed.
1 Of the Brittones.	In Britaine.	<i>Vortimer.</i>	
2 Saxons.		<i>Hengist.</i>	
3 Franks.	First in Gall. Belg. shortly in Celta also.	<i>Childerick.</i>	
4 Burgundians.	In Gall. Sequan and Lions.	<i>Gunderick.</i>	The kingdom of the Burgundians was subdued and utterly destroyed by the Franks in the year 536. But for the making up of the number of ten fully, the dominion of the Ostrogothes at the same time was parted into two kingdoms; Panonia which hitherto had obeyed them, taken by the Longobards, and Italy only left to the Kings of the Ostrogothes.
5 Wisigothes	In Aquitaine and part of Spaine.	<i>Theodorick.</i>	
6 Swedes & Alanes.	In that tract of Spain which is contained in Gallicia and Lusitania.	<i>Ricimerius.</i>	
7 Vandales.	In Africa but a little before in Spain.	<i>Genfericus.</i>	
8 Allmanes.	In that tract of Germany which was called Rhetia.	<i>Sumanus.</i>	The kingdom of the Alemans from the year 495 became one with the kingdom of the Heruli so long as they reigned in Italy, to wit, 16 yeeres.
9 Ostrogothes.	In Panonia the Huns being vanquished, neither was this age past, but they enlarged their kingdom into Italy also.	<i>Theodomirus.</i>	
10 Grecians	In the residue of the dominion of the Empire. For the Empire of the ancient Rome being dissolved, the Empire of the Grecians is to be accounted one of the kingdoms, into which the dominion of the citie reigning sometimes largely was divided.	<i>Marcianus.</i>	The Longobards succeeded the Ostrogothes also in Italy being called out by Narsetes after he had destroyed the kingdom of the Ostrogothes in the yeere 567 but then delivered their seats in Panonia to the Huns & Avars to be enjoyed afterwards.

And

And at length after this manner *these tenne Kingdomes*, into which the holy Ghost had foretold, as well by *Daniel*, as by *Iohn*, the Romane Empire at the last should be divided, seeme to be reckoned; and not at all to be esteemed according to so many bare names (as usually is done) of so many regions, or tracts of land, but rather Kingdomes, into which the Dominion and Lordship of the Empire should be rent. Yet notwithstanding let us not thinke that the limitation of this number of tenne is to be so strictly construed, that it excludeth at any time more Kingdomes, or any manner of governments: but that the Empire should be severed into ten at the least, or into ten principall Kingdomes. That which even from that originall rending which we have set forth untill our age, under so many fates and alterations, I think to have been alwaies the truth; although it were sufficient for confirmation of this truth, if onely in the beginning it had been divided into so many Kingdomes, howsoever happily afterwards the number were diminished. But the like prophesie concerning the rending of the Monarchie of *Alexander*, may teach us that so as I have said, and not otherwise, that limitation of the number of ten Kingdomes is to be understood: in which, although besides these foure principall Kingdomes, of *Macedonia*, *Asia*, *Syria*, and *Egypt*; a fift also *Thracia* was added, *Lyfimachus* being the founder: yet the holy Ghost bounded that multiplicite in a number of foure. Reckon them to be so many at the least, or so many principall Kingdomes. For there was no succession in the Kingdome of *Thracia*, though it began together with the rest, and endured forty yeeres, but it ended with the first King *Lyfimachus*, and therefore not to be brought into the number. The like hereunto is to be judged of this ten fold Romane division. Wherefore, let it move no man, if besides the Kingdomes reckoned up in *France* he shall happily finde there the Kingdome also of the *Alanes* of *Orleance*, and also the dynastie of the Cities of *Bitaine*, continuing from the Empire of *Honorius* untill these times. For he shall finde the latter to be but of a very meane Dominion, the other to have from thence endured but a small time, to wit, tenne yeeres at the most. Neither of them therefore to be reckoned with the rest for like place and order, nor if any be to be found of the same sort other where.

N 3

The

Chap. 8.
Verf. 10.

The third Trumpet.

The third Trumpet did utterly throw downe and extinguish the shining *starre*, to wit, the Romane *Hesperus* or the Western *Cæsar*, even now from the time that *Genfericus* the King of the Vandals had spoyle Rome being taken, falling headlong, and as it were, struggling a little while with death, under these names, of *Cæsars* of no account, *Avitus*, *Maiorianus*, *Severus*, *Anthemius*, *Olibrius*, *Glycerius*, *Nepos*, dying with mutuall treasons and slaughter, at length, in the yeere 476. fetching his last breath under the fatall name of *Augustulus*, and pulled from the heaven of his authoritie by *Odoacer* King of the Heruli sent against him; this being the most bitter fate of the *Rivers* and *Fountaines*, that is, of the Provinciaall Cities and Magistracies.

The Hesperian *Cæsar* here I call him, who, after the division of the Empire into *East* and *West* established, even from the death of *Theodosius* the first, remained as yet Emperour of ancient Rome and the *West*, but of a very short continuance; as who should utterly fall from his heaven at the sound of this Trumpet after the yeere 91.

For whereas the Bishop of Rome more then 320. yeers after that this Hesperian *Cæsar* had set in *Augustulus*, did anew surrogate the Kings of France (who were afterwards of Germany) into that name and title: he brought no other thing to passe, but that, by this coverture of *Cæsar* revived, or of the sixth head of the Beast yet reigning, he himself might not at length be so apparently accounted for the last head, that is, Antichrist, by men of ordinary understanding.

But this papall *Cæsar* pertaineth not to the heads of the Roman Beast; but to the hornes or Kingdomes, into which, the Empire of the sixth head, now about to yeeld his roome to the last head was to be rent. Neither indeed after so great a space of time as is of 325. yeeres, (for so many they are from *Augustulus* to *Charles* the Great) could there be a succession as it were of a continued series of Hesperian *Cæsars*.

But goe to, let us give further light to the Text of *Iohn*, that the reason of the interpretation may be manifest. And there sell, saith he, a great *Starre* from Heaven burning like a Lampe. He seemeth to describe a blazing *Starre* or Comet, amongst the kinds of which reckoned by *Pliny*, *Lampadius* is one, specially so called. And

And surely not unfitly is *Cæsar* of the *West* figured by such a *starre*, Chap. 8. for short duration. Concerning whom therefore it will be said, Chap. 17. When he cometh he must continue but a small time. But the *Starre* was a great one; as the fitter to resemble a Supreme Majesty, whose excellency the *Sunne* elsewhere in Prophetique parables doth represent. And surely it is knowne, there have been Comets which have seemed to equall even the *Sunne* in magnitude; of which sort that this *Starre* was, happily he shall not erre who affirmeth it.

Now the like parable of a falling *Starre*, least thou doubt of the application, *Esa* useth, Chap. 14. 12. of the fall of the King of Babylon. How, saith he, art thou fallen from heaven, O *Lucifer* Sun of the morning, thou art cut downe to the ground, which didst weaken the nations? Otherwhere also, as in the place of *Esa*. Chap. 34. 4. already before cited *Starres* falling from heaven are understood of the ruine of Princes or great personages. A *starre* therefore of a singular and unusuall magnitude, doth designe a Prince, above the common sort of Princes, that is, a great and excellent one. It followeth:

And the name of the *Starre* is called *Wormwood*. It is a prophetical figure, wherein by the imposition as it were of a proper name, the qualitie or destinie, of the thing or person handled is set forth; since otherwhere also in the *Hebraisme*, *שָׂמָא* is *τὸ πρᾶγμα* the matter (as *Luk* 1. 37. *πάντα ἃ ἐστὶν* every thing is not impossible with God) and to be called, is all one as to be or to exist, as *Esa*. 56. 7. My house shall be called an house of prayer, for which *Luk* 19. ἐστὶν is, shall be, or shall be accounted an house of prayer. And *Gen*. 21. 12. In *Isaac* shall thy seed be called, that is, shall be. You may see also the *Septuagint*, *Esa*. 14. 20. *Ruth*. 4. 11. And examples of this figure whereof I spake are every where obvious. For so in *Esa*. 7. 14. concerning Christ, his name shall be called *Emanuel*, that is, he shall be *θεὸς μετ' ἡμῶν*, God-man. And Chap. 9. 6. His name shall be called *Wonderfull*, Counsellour, the mighty God, the everlasting Father, the Prince of peace, that is, he shall be all these. Likewise in *Jerem*. 23. 6. And this is the name whereby they shall call him: THE LORD OUR RIGHTEOUSNESSE. And *Zach*. 6. 12. Behold the man his name is the BRANCH, it followeth, because he shall spring out of his place, &c. Adde hereunto, *Rev*. 19. 13. His name is called THE WORD OF GOD, that

Chap. 8.

is, he is that Word of God. The like to these are found, *Ierem. 20.3. The Lord calleth not thy name Pastur, but Magor-Missibib*, [that is, feare round about] for thus saith the Lord: Behold, I will put feare into thee, to thy selfe and all thy friends. And *Ezech. 23.4. The names of them* (that is, of the women of Samaria and Ierusalem) *Abolah and Abolibab*. Adde hereto *Esa. 8.3. Hos. 1.6.9.*

By the very like figure is this Falling starre called *Wormewood*, that is, (according to the Hebrews with whom the abstracts are used for the concretes) *Absinthites*, to wit, *A Prince of bitternes and sorrowes*. Such indeed was that Hesperian *Caesar*, if ever any were, exercised with continuall calamities from his first rising unto his end. Who while he reigned the Romane Empire should be ruined. Yea by the setting up of whom, occasion of the ruine was given, because by the such division of the Empire brought in, a way was opened to the Barbarians, and the Roman State was cast into fearefull calamities. Is not he worthily called *Wormewood* for his lot which fell out to be so bitter to himselfe and others? according to that of *Naomi*, *Call me not Naomi, call me Marah, because the Almighty hath afflicted me with bitternesse*.

But before I depart hence, something must be said of the state of the City, and Romane State after that fall of their *Caesar*, that a way may be prepared to the interpretation of the following Trumpet. *Caesar* therefore of the *West* being so cast downe and extinct, the meane while *Odoacer* the *Herulian* held Italy 16. yeeres by name of King: who after two yeeres restored the Consulship to Rome and to the *West* and still kept it, which notwithstanding in the beginning upon displeasure he had taken away. Him did *Theodoricus* the King of the *Ostrogothes* succeed; and that, as *Paulus Diaconus* reporteth, *Zeno* the Emperour of the *East* delivering him Italy by pragmaticall sanction, and confirming it by putting upon his head a sacred veyle. Who, *Odoacer* being vanquished and slaine, added *Sicilia* also to his Kingdome, besides *Dalmatia* and *Rhetia*, which were Provinces of *Odoacer*, he repaired the wals and some buildings of the Citie of Rome, having gathered together a great summe of money for that purpose; so that there seemed nothing could be desired more to the height of her former fortune, the infamy of a City sacked and burnt being excepted: he ordered the Kingdome very wisely, he changed no Roman Ordinance, but retained the Senate

and

and Consuls, the Senators, the Governours of the *Pretorium*, the Governours of the city, the *Questor*, the high Treasurer, the Master of the privie purlie, and Captaine of the Guard, Captaines of foot and horle, and other Magistrates that were in the Empire, and committed them onely to *Romans*, which was also a while kept by his Successors, *Athalaricus*, *Theodobatus*, *Vitiges*, *Ostrogothian*, kings of Italy. See *Sigonius de imperio occidentali lib. 15. An. 479. lib. 16. anni 493. 494. 500.*

The fourth Trumpet.

The fourth Trumpet proceeding yet further, did utterly take away the light of the *Roman* Majesty in the citie of *Rome* wherewith it had shined untill then, even under the *Ostrogothian* kings: to wit, after the Consulship of *Rome* had failed from the yeare, 542. in that *Ostrogothian* war waged for the recovery of *Italy*, first by *Belisarius*, afterward by *Narses* Captaines of *Iustiniana*, then it selfe once and againe taken, burned, and the third part of it demolished by *Totila*, forsaken moreover, (a memorable mock of fortune) by all her inhabitants, at length after so many decays and slaughters, being regained by *Narses*, but a little after overthrowen by a boisterous storme and lightnings; she that was sometimes the Queene of Cities, now at length being bereaved of Consular power, authoritie of Senate, and other Magistrates, wherewith as with stars she had enlightned the world, is fallen from so great glory, into I know not what ignoble dukedome of *Ravenna*, over which in times past shee had commanded, after is constrained to serve under the *Exarchus* (O miserable darknesse) and pay tribute.

And this which is here mentioned was the smiting of the third part of the Sun, Moon, and stars, whereby it came to passe, that the third part of the day could not give light, and the third part of the night likewise. Where the light of the day, which is the sunne, is called by the name of the day, and the light of the night which is the moone and the stars, of the night; according to that, *Iere. 31. 35. Which giveth the Sunne for a light to the day; and the courses of the moone and of the starres, for a light of the night*. The sonne of *Rome* shonne, as long as shee enjoyed the Consular dignitie, and her raigne over other cities, and provinces,

Chap. 8.

How doth the city sit solitary that was full of people! how is she become as a widow! shee that was great among the Nations, and Princesse among the Provinces, how is she become tributary. Lament. 1. 1.

Chap. 8.

provinces. The moone and starres there gave light, as long as the ancient authoritie of the Senate and other Magistrates there yet remained. But these being all taken away (which commeth to passe in this Trumpe) what was there but darknesse and a totall eclipse of the light, as well of the day as the of the night? to wit, which appertained to her to whom the third part of the light of heaven was due.

The representation of the sun, the moone and stars, in this understanding is most usuall with the Prophets, as *Esay.* 13 10. also 60. 20. Where for thy Sunne shall set no more, and thy Moon: shall not be in the waine, &c. The Targum hath. Thy kingdom shall never cease (he speaketh to *Ierusalem*) and thy glory shall not be taken from thee. Also *Ier.* 15. 9. where concerning *Ierusalem*; The sunne thereof hath set whilst it was yet day. The Targum turneth it. Their glory departed in their life time. And *Ex.* 32. 7. That concerning *Pharaoh*, when I shall put thee out, I will cover the heavens, and make the stars thereof dark. The same Paraphrast turneth it, Tribulation shall cover thee, when I shall put out the Splendour of the Glory of thy Kingdome, &c.

Let the Reader transerre hither also those things which I have noted before out of *Achmetes* to give light to the sixth Seale, which it is admirable to see how they agree.

Of the three Woe Trumpets.

There remaineth yet three trumpets the greatest of all, and the most grievous, and therefore differenced from the former by the title of three *Woes*. For after the * explanation of the 4th trumpet. I beheld, and heard, faith hee, a certaine Angell flying thorow the midit of heaven, saying with a loude voice, *Woe, woe, woe*, to the inhabitants upon the earth, by reason of the other voices of the trumpets of the three Angels, which are yet to sound. Also *Isa.* 9. 12. and 11. 1. 1. Doubtles when the inhabitants of the Christian *Roman Empire*, in the mean space, while the former Trumpets sounded, had defiled themselves with the worship of new idols, the trumpets which remained are increased for the punishing now of a double sin. For that that sin also of the *Roman Empire*, came moreover into the reckning of a crime to be punished with the former of the death of the Martyrs, it appeareth in

that

that to the second *Woe* is conjoynd this Elogie, to wit, the rest of the men that were not killed by these plagues (that is as I conceive truly by that *Woe* and the former) repented not of the workes of their handes, that they should not worship Devils, and Idols of gold and silver, and brasse, and stone, and wood, which can neither see nor here to walke.

The first Woe Trumpet
OR,
The Fifth Trumpet

The first *Woe* trumpet is long since past. That hath sent out to destroy the world, horrible bands of *Locusts* issuing out of the heliish smoke of the bottomlesse pit, now by the helpe of *Satan* opened, that is, the *Saracens* or *Arabians* (a nation populous and innumerable like *Locusts*) stirred up by the horrible false prophecy of *Muhammed* to the ruine of so many nations.

For the smoke ascending out of the infernall pit, is *Muhamadisme*, which the *Muhamadan* impostors call *Glanisme*, this newly obscured the world lately inlightened with the Gospell of Christ the son of righteousness, the darknesse of the heathenish errors being dispelled.

And surely the type of *Locusts* is the more apt, because the Egyptian *Locusts* also came out of the same Arabia, to wit, bordering upon Egypt eastward. For so *Exodus* 10. 13. 14. The Lord brought an Eastwinde upon the land and it brought the *Locusts*, and the *Locusts* went up over all the land of Egypt, and rested in all the coasts of Egypt. Besides, the *Arabians* are likened to *Locusts* for the huge multitude of the nation *Iudg.* 7. 12. The *Midianites* and the *Amalekites*, and all the Sonnes of *Kedem* or the east, lay in the valley like grasshoppers for multitude, &c. Where is to be observed, that the *Arabians* in holy writ are peculiarly named Sonnes of the east, as is *Arabia* itself *Gen.* 10. 30. and 25. 6. 1. *Kings* 4. 30. *Esay.* 11. 14. *Ier.* 49. 28. perhaps also *Mat.* 2. 1. the same reason plainly, for which *Asia*, the lesser is called at this day *Natoria*, and *Arabia* felix seated southward from the rest of the *Arabians*, *Agaman*, that is the south. When the Queene of the south *Matth.* 12. 42. But these things by the way.

O 2

The

Chap. 9.

The like representation of *Locusts*, concerning the Assyrians and Babylonians about to destroy *Judea*, is to be seen in *Psalm*, in the two first Chapters: from whence he will not deny that this type is borrowed, who shall compare the description of them both.

But that the interpretation thereof is to be referred to hostile bandes, *Achmetes* sheweth out of the use of the East, whose words I have thought fit to be inserted in this place. For so hee Chap. 300 out of the learning of the *Indians*, *Persians*, and *Egyptians*.

Locusts without doubt are referred generally to the multitude of enemies, for so it is registred in *holy writ*, that *Locusts* got forth by divine commandement, for the destruction of Kingdoms like some Armie. This of *holy writ* is meant of the holy writings of the *Indians* onely; as also whatsoever in this booke relissheth of the knowledge of Christian Religion, as will appeare to the Reader. He goeth on.

If any either King, or enlarged with Authority shall seeme to see *Locusts* going forth against any region: in that place let him expect a multitude of enemies with great power; and how much damage the *Locusts* shall doe, so much shall they hurt.

Now therefore the representation being confirmed, we shall see of the rest of the description.

Vers. 3.

There was given to them saith he *verse 3* power such as the Scorpions of the earth have, for they had *3* life, i.e. tayles like unto Scorpions, and in them stings with which they might hurt, and (*ve. 5*) their torment, is as the torment of a Scorpion; which he striketh a man.

That is, they had not onely power proper to *Locusts* of consuming and wasting the regions over which they swarmed; but like monsters, tayles as scorpions by the stroke whereof they also diffused their venome. An admirable thing, A *Locust* scorpion, but what manner of evil he meaneth, the symbole of a serpentine kinde seemeth to declare; since a scorpion is a kinde of serpent. But by this kinde, wherewith the devil first deceived man kinde, and alienated it from God, the Spirit of God liketh to bring him in who was further to seduce men, whence that is, *ὁ ὄφις ὁ ἀρχαῖος ὁ πᾶσαν ψυχὴν ἀποκτείνων* the serpent the old one which deceiveth the world. Chap. 12. 9. ad 20. 2. The taile, therefore, of the Scorpion with a stinge,

stinge, doth set out the propagation of that diabolicall *Anti-christian*, false prophetic, with its whole furniture, wherewith the *Arabia* *Locusts* did harme wheresoever they came (a horrible thing as Chap. 9. much as by force of armes, yet the *Saracens* were the first from the creation of mankind that drew after them this traine of most filthy error: neither doe I beleve ever any nation before these attained the *Monarchy* of the world, by the like imposture concerning Religion, and pretence of destroying idoll worship.

But it is said to them, *ἵνα μὴ ὀφθαλμοὶ ἡμεῖς τῆς γῆς ἔσθωμεν* Verse 4. *χάρις, ἵνα παρ' ἡμῶν ἐν τῇ γῇ οὐκ ἔσθωμεν ὕλην, ὅτι οὐκ ἔστιν ἐν τῇ γῇ ὕλην* That they should not hurt the grasse of the earth, Neither any greene thing neither any tree: but those men onely, who had not the seal of God in their fore heads.

For the signification of the partic'e *ἐν τῇ γῇ* the sense is either exceptive that they should hurt none neither grasse (for this is *ἡ γῆ* with the 70.) nor greene thing nor tree, except those herbes onely, trees and greene things which were not marked with Gods seal (to wit that as men, and grasse, trees, and greene things mutually expound themselves: or it may be expounded not exceptively but adverbatively, after the use of the partic'e *ἐν τῇ γῇ* in the sacred Greeke dialect for *ἐν τῇ γῇ*. To wit, that it is said to them, they should not after the manner of common *Locusts* feed upon, either grasse, or trees, or any thing at all that is greene, but that such things passed by, they should destroy men onely: to wit of the number of them, whom the seal of the Angel had not freed in the beginning of the trumpets from the plagues of them.

Whether way soever it be taken, it were in vaine to trouble our selves about the signification and difference of grasse, greene thing, and trees; as which are to be referred to the discomfort of the figure, wherein a mysterie is not to be sought. For so concerning the Egyptian *Locusts* *Exodus*: 10. 15. They covered the face of the whole earth, so that the land was darkened, and they did consume every herbe (septuagint 20. 10.) of the land, and all the fruit of the trees, and there remained not any greene thing (*χλωρὸν*) on any tree, or in the herbes of the field, through all the land of Egypt. But that our *Locusts* should afflict men, it appeareth hence, that they are not of the kinde of vermine, to wit naturall *Locusts*, but symbolically upon occasion whereof

it will be worth our labour once to set this rule, when any thing is attributed to a propheticall type, which by nature cannot complice with the same, that leadeth to the understanding of the thing signified in the type, and teacheth that the interpretation is to be made according to the condition thereof. Which thou mayest observe to be done foure times at the least in this vision; as when there is attributed to Locusts, not only power to set upon men, but also the face of a man, the haire of women golden crownes breastplate of iron: by all which is meant that not vermine but men are meant; and those not clergie men, as many guesse, but altogether war destroyng souldiers of which Locusts it is further said.

Verse 7. 8. 9.

Verse 5.

It was not given to them that they should not kill men, but they should torment them five moneths. To wit in this the *Arabian*, Locusts differ from the *Euphratern* horfimen of whom in the following trumpet. It was given to the *Saracens* that they should long and cruelly torment the nations of the Romane Empire; but it was not at all given to them any way to bereave the very Romane trientall, that I may so call it, of life. For since, in the meane space while the former trumpets sounded, a new pontificiall Kingdome had grown up, out of the ruines of the politique state of old Rome, as it were on the same pace with the ruine of the other: the *Saracens* could neither extinguish the kingdom of this, nor of that new Rome *Constantinople*. Contrariwise the *Turkes*, the royall city being taken utterly subuerted the *Constantinopolitan* Kingdome, as in the following trumpet we shall heare. But of the five moneths in the compasse whereof that tormenting by the Locusts is limited, we shall more aptly speake where it commeth to the petition of them in the tenth verse.

Chap. 9.
Verse 6.

In those days men shall seeke death, & shall not finde it: and shall desire to die, & death shall fly from them: that is, the calamity of those times should be so great, that men should be weary of their lives.

For that thou mayest nor thinke they dealt by bare perswasions, or wiles of deceits; they caried the matter by force of armes, and that by the instruction of *Muhamed* himselfe, whose propagation certainly terrible enough, together with largenesse of gaining dominion, and habit of a warlike nation, is set forth in a most lively manner. The warlike preparation thus: And the shapes of the Locusts, like unto horses (that is horfimen) prepared to bartail. Their teeth, as the teeth of Lions (that is they were strong to devour) *Isa. 1. 6. Dan. 7. V. 7. 23.* And they had breastplates

of

of iron, and the sound of their wings, as the sound of charers with many horses running to battel. The whole descriptiō is taken out of *Isa. 2. 4. Isa. 1. 6. ch. 2. 5.* The successe and largenes of seeking dominion, The crownes as it were like gold set upon their heads, do shew, and that not unfitly. Never was the dominion of any nation so far spread, nor in so short a space, were there ever so many kingdoms, so many regions brought under the yoke. It is incredible to be spoken, yet it is most true: In the space of fourescore years or not many more, they subdued & added to the diabolically kingdom of *Muhamed*, *Palestina*, *Syria*, both *Armeniaes*, almost all *Asia* the lesse, *Persia*, *India*, *Egypt*, *Nubidia*, all *Barbarie*, even to the river *Niger*, *Portugall*, *Spaine*, Neither stayed their fortune or ambition here; till they added also even a great part of *Italy*, as far as unto the gates of *Rome*; as also *Sicily*, *Cantary*, *Cyprus*, & the other Islands of the *Mediterranian* Sea. Good God what a huge tract of the world is this, how many crownes here, whence it is worthy of observation also, that there is no mention made of a third part as in other trumpets. For this destruction fell no lesse without the bounds of the *Roman* Empire, then within it, extending even to the farthest *Indians*.

Chap. 9.

Verse 1.

It remaineth we speake of the habit of the warlike nations. And the faces of them, saith he, were as the faces of men. These locusts were with a humane face, that is, indeed men (lest any happily should conceive that it was meant of vermine) having hair as the hair of women, that is, by nation *Arabians*, who saith *Plinie*, use long hair, and (after the manner of women) wear head tiers, *Plinie lib. 6. ch. 28.* with whom it is the manner even to this day, as travellers affirme, that going into battell they make themselves horns and curled locks of their own hair, *Camaracorum* *subcis. tom. 1. c. 39.* whence it will be evident, that the place cited by our *Brightm* in out of *Herodotus* in *Thilia*, as it were for the polling of the *Arabian* is to be taken, not of polling the head, but either some custome of cutting the beard used by the *Arabians* in imitation of *Bacchus*; of which *Plinie* maketh some mention, when he saith their beard was wont to be shaven, saving on the over lip, or of the rounding of the ends of their haire, without the whole polling of the head. Both which, happily because it was an ensigne of the worshippers of *Bacchus* their neighbour idoll, God forbade his people, *Levit. 19. 27. and 21. 5.* Howto-
ever

Chap. 9.

Verſe 5.

* *Ab exorta ver-
gittum.*

ever it be, I doubt not but *Plinie* had ſeen *Arabians* at *Rome*. It followeth of the continuance of the Plague, which ſurely is determined in the compaſſe of five moneths according to the type of locuſts, which continue ſo many moneths: to wit, from the riſing of the ſeaven ſtars (by the ancient called * the going out of the ſpring, about one moneth after the vernall *Equinoſtium*) when they are hatched of egges left in the earth all the winter, unto the beginning of *Autume*, when leaving other egges upon the earth for an increaſe of the next yeere, they preſently die, you may ſee *Plinie* lib. 11. chap. 29.

Yet God would have this notation of time agree not onely with the type, but with the antitype alſo, when as hee delivered to be vexed with invaſions by the *Saracenicall* locuſts, *Italy* the chiefe of lands, and the moſt eminent for ſinne, which cauſed the plague, from the yeere 830. to the yeere 980. that is, 150. yeeres, or five moneths of yeeres.

The Plague in truth reſted upon other countreys longer, but in a certaine courſe: for ſeverall ſpaces of time, ſome ſhorter, ſome longer; chiefly upon the Eaſterne regions, of *Syria*, *Egypt*, and *Aſia* the leſſe, which bordering upon the head of that Empire, which firſt was *Damaſcus*, after *Bagdad*, became for many ages as it were the foreparts of the *Saracenicall* body.

And that I may note this; although what countreys ſoever they poſſeſſed, they tormented the Inhabitants thereof with that venomous ſtroke of the Scorpions taile, as I have ſaid; yet the *Italians* ſeemed to have felt the ſtroke of the taile of the locuſts after another (I know not what ſingular) manner. For the whole ſwarme being compared to a body, and the former parts, as it is meet assigned to the Eaſt, what ſhall the *African* troupe be, reaching ſo farre from the head into the Weſt, but the tail. But from theſe is all the calamity of *Italy*; which they did ſtrike without intermiſſion with a by blow (ſee the ſubtiltie of Scorpions) through the *Mediterranean* ſea, and the Iſlands thereof, *Sardinia*, and *Sicilia* as if the holy Ghoſt had pointed his finger hither, when as by an iterated mention of moneths he ſaid. And they had tailes like Scorpions, and ſtings, and in their tailes they had power to hurt men five moneths. For ſo the *Complutenſe* book readeth, *Syrus*, *Primafius*, *Andreas*, and *Aretas*, agreeing therewith. Such interpretation although it be not unproper for declaring of the time, yet that there is another ſignificatiō of that ſerpentine

Verſe 10.

ſerpentine trayne and extending it ſelfe much further, I have already ſaid, neither doe I here alter, if any ſhall ſuffer himſelfe to be perſwaded to admit of ſome ſecondary ſence (beſides this primarily intended ſuch as I am not eaſily wont to admit) let him for me.

And this is one way, how the five Moneths of type of *Locuſts* may be fitted to the thing it ſelfe acted. There is alſo another, if becauſe theſe five moneths are twice ſett downe, the account be therefore dou led: as if forſooth the *Holy Ghoſt* would uſe the number of five, for the analogie and decorum of the type; but double it, that it might answer the antitype in ſome more large ſpace. For wherefore otherwiſe ſhould he iterate the mention of theſe moneths almoſt in the ſame wordes? Is there not ſome miltery in this iteration? I doe not remember the like to be any where elſe, in the continued deſcription of the ſame type.

If therefore this ſhall pleaſe, *three hundred yeeres* for ſo many doe twice five moneths of yeeres make, will comprehend, that noble ſpace of the kingdom of the *Saracens*, which is drawne from the beginning of the *Caliphate* of the *Apafide* (who firſt made *Bagdad* their Imperiall ſeate) to the taking of the ſame *Bagdad* by *Togrul* *ecus* King of the *Turks* (whom we call *Tangrolipix*;) that is, from the yeere of Chriſt 750 to the yeere 1055. This ſpace truly is larger about five yeeres, but ſince the account is made by Moneths, there is no greater care to be taken of a few dayes, then is wont to be of houres where the account is by dayes. This alſo may be added, that this ſpace may begin firſt, from the taking away of the yoke of the *Exarchate* from the city of *Rome*, when in the calamity of the former trumpet ceaſed. For this happened at the ſame time, happily alſo the ſame yeere.

If thou enquire yet wherefore the *Holy Ghoſt* did not comprehend the whole continuance of the *Saracenicall* plague in theſe numbers, ſince the principality of the *Abi* die to wit from the yeere 630, the *Saracens* by continued ſucceſſe had ſo enlarged their Empire, that now it was come to its perfection: it may be answered becauſe this number of five Moneths; was rather of the type of *Locuſts*, then of the Antitype of the *Saracens*. And therefore what did properly comply with them, was ſufficient, if in theſe it ſhould be ſet forth by ſome more remarkable ſpace of time, although it did not perfectly meaſure it. Notwithſtanding I determine nothing here, but leave it to others, to whom God ſhall have given more

Chap. 9.

axlun.

P

more

more abilitie, to be further searched out. In the meane while, this difficulty doth nothing prejudice the interpretation concerning the *Saracens*. For whatsoever interpretation thou shalt follow, the same difficultie will presse thee.

verse 11.

It remaineth yet to treat of the King and his name. They had, saith hee, over them a King the Angel of s'e bottomlesse pit, whose name in Hebrew is Abaddon, but in Greeke A, ollyon, that is, a Destroyer

The Holy Ghost seemeth, in that he calleth the Angell of the bottomlesse pit a King, to intimate, that these *Locusts* shall bee a Nation, not Christian but Infidell, which had not given their name to Christ. For the Children of unbelieve or Pagans are sayd by Paul, *Ephes. 2. 2.* to bee subiect to the Prince, whose power is of the ayre, who is none other then the Angell of the bottomlesse pit. Contrariwise, who so become Christians are taken out of the power of Satan, to be converted to God, *Acts 26. 18.*

chap. 9.

Whatsoever it may bee, it is a thing most worthy the examination, wherefore hee calleth this Prince of the bottomlesse pit here plainly by a new name and unheard of; and not as hee is wont, *The Devill, Satan, the Serpent, or Dragon*? or that he had rather from the notion of destroying; why not rather *Asmodans*, a name (ασμοδαμόν) of like signification, whereby the Jewes had already used to call him; but *Abaddon* never? whether because since the *Muhamedans* doe glory, that they doe adore and worship no other God, but that one sole God *Dennirgus*, or Maker of the universe, which to the *Chaldeans* and *Syrians* soundeth צבורה *Abada*, and to the *Arabs* themselves is made knowne by the Epithite אבדי *Abdi*, that is eternall; the holy spirit would meete with them in a word of the like sound, but of a contrary sence? by which forsooth he would intimate, that they were so farre of, (whatsoever they pretended) from worshipping *Abadan* or *Abdin* that eternall maker of the world, that in the estimation of God Himselfe, whom they would have to bee μοναξίως τον one only person, and not to bee come unto by Christ, they tooke for their King or divine power not him, but an evill Angell. *Abaddon*, that is, not the Maker but the destroyer of the world. So when the *feroboamites* thought they worshipped the God of *Israel* in their Calves; the Scripture notwithstanding saith, they sacrificed to Devils, 2 *Chron. 11. 15.*

Ct

Or shall wee say that there is allusion to the common name of the Kings of *Arabia* of that Coast, whence *Muhamed* with his *Locusts* was first to arise? who are afterward called *Oboda* a name of authoritie, from the Ancient King *Obodi* being esteemed of his in the number of the Gods, and from whose Sepulcher *Oboda* continued a name of the Kings of *Arabia* to the Region of the *Nabateans*; as the Kings of *Egypt* *Pharaohs*, and *Ptolomei*, of the *Romans*, *Cesars*, of the *Parthians* *Asaces* and the neighbouring *KINGS* of *Arabia*, *Petraea*, *Arctea*? For *Stephanus* the *Byzantine* out of the fourth booke of *Uranus* a Writer of the *Arabian* Historie, saith ΟΒΟΔΑ βασιλευς Nabatadon βασιλευς ΟΒΟΔΗΣ βασιλευς τῆς ἀραβίας. *Oboda* a Country of the *Nabateans*, where *Obodes* the King whom they made a God was buried. But *Strabo* and *Iosephus* assure mee that from him, the Kings of that Coast were afterward called by the common name *Obodas* of whom this mentioneth two of that name; one a Warriar, and too well knowne to the *Jewes* for the slaughter of *Alexander Iamneus* their King; whom certainly that *Obodas* the *Arabian* contrained to flye to *Jerusalem*, his whole Army being slaine in the Country of *Gilead* about Ninetic yeares before Christ. Whom the *Jewes* not unworthily might call with a small change *Abaddon*, that is, a destroyer. The other dull and Idle, of the same time with *Herod* the great, whose vicegerent *Syllens* (who governed the state as hee list) sought *Salome* the Sister of *Herod* in marriage: but being frustrate of his desire, and becomming the enemy of *Herod*, by false accusations of him unto *Augustus*, brought him into great danger. Of this *Oboda* *Strabo* maketh mention once or twice in the *Arabian* expedition of *Antiochus Gallus*, and that with the same note of slothfulness; and saith the same was joyned in affinitie to the neighbour King *Arctea* and this was a common name as I said of the bordering Kings of *Petraea*. Out of the same Writer is to bee gathered, that the Kingdome of *Oboda* being seated more towards the South, reached to the Red Sea. In which Coast of Land I doe verily believe the *Ismaelites* and *Saracens* inhabited.

De bello Iudaeo lib. 1. cap. 30.

Antiquit. jud. lib. 15. c. 11. §. 1. & 2.

Gen. 25. 23. 25.

For surely it is manifest that the *Naba kaans* whose coast *Uranus* witnesseth did comprehend the region *Oboda* were *Ismaelites*, obtaining that name from *Nabaioth* the first borne of *Ismael*, *Iosaphus* addeth, that *Oboda* being dead, *Arcta*, by the favour of *Amenstus* joyned his Kingdome to his owne.

Gen. 25. 23. 25.

If any therefore being moved with so great an agreement and aptnesse of things, shall be of opinion that the holy ghoſt of purpose used this name *Abaddon*, that by a certaine *paronomasia* of the name of Kings pointed his finger to that nation, whose custom was to name their Kings with the like appellation, I surely think him worthy to be pardoned; especially since both words seeme to be from the same roote, common to the *Hebrewes* and *Arabians*, although, as otherwise it cometh to passe, in a contrary signification; and seeing with the old prophets examples sometimes happen of allusions little or nothing differing. So that which *Eſay* calleth Christ *צדק* that is, A branch, Matthew turneth it to the name of Iesus of Nazareth chap. 2. verse 24. you may see also *Ier. 1. 11. 12.* *צדק* an almond tree *צדק* I will hasten. *Amos. 8. 2.* a basket *צדק* that is, of summer fruits, because there cometh *צדק* that is an end, &c, And also that the Jewes of the later age did use such agnominations; even this may serve for an argument, that a little before the coming of our Saviour, because that *Acheron* the river of hel (as they heard from the *Grecians*) in sound did not differ from *Accaron* the city of the *Philistins* (for so in times past *Ekyon* was pronounced) of Beelzebub the God hereof, they made the name of Satan the Prince thereof, that is the Prince of hell. For hence, truly as I conjecture, is Beelzebub the Prince of Devills in the gospel.

See the Lxx. Mat. 12. 24. Luke 11. 15.

The second Woe Trumpet

OR,

The sixth Trumpet.

Ez. Chap. 9.

Another woe of plagues (which untill this day O grievous!) lyeth upon it calleth forth the *Tetrarchs* of the *Turkes* with a numerous troupe of horsemen, from *Euphrates* (where they had now long stayed) into the Roman Empire.

Ysaie 14.

Loole (saith the voice from the foure hornes of the Altar of incense the foure Angels which are bound at the great river

Euphrates

Euphrates. Angels are put for the nations which they were thought to governe a metonymie not unfall in this booke. That appeareth out of this, that those who are immediately loosed by the sound of the oracle, are an army of horsemen, sent forth to kill men.

He biddeth loose the Angels bound, Who breaking in upon the Romane regions, the former plague yet enduring were restrained at *Euphrates* a few ages, that they should not at their pleasure overrunne further. In the beginning truly they adventured a little further, even unto *Nirax* of *Bithynia*, but *Solyman* being vanquished were againe driven backe to *Euphrates*, by the Christian Sea worthies in their expedition unto the holy land.

Ainments.

Furthermore the foure Angels signifie so many *Sultans* or Kingdomes into which the *Turkes* were divided, when first having passed over *Euphrates*, they had spread themselves into the neighbouring coasts of *Asia* and *Syria*. These *Chrysostomus Riccius*, concerning the originall of the *Turkes*, doth thus reckon up out of *Scilix* a Greeke author; the first of *Asia*, the second of *Aleppo*, the third of *Damascus*, and of *Antioch* the fourth. The first of which the *Asian* or of *Asia* the lesse had its beginning in *Cullamusus* (otherwise called by *Elmacinus* except I be deceived *Sedyddrulus*) allyed to that *Tangolipix* who first tooke *Bagdad*. He began his Kingdome, in the parts of *Asia* bordering upon *Euphrates*; *Casria* or *Capadocia* being conquered and taken from the Romanes to him and his posterity about the yeere of Christ 108. as the same author witnesseth. The borders whereof afterward *Solyman* his successor enlarged as farre as *Nicaa* of *Bithynia*; but being vanquished by ours in that renowned expedition unto Jerusalem, he was constrained to leave the whole region which he had gotten and to retire to *Euphrates*. And the seat of this *Tetrarchie*, though in the beginning it were else where, yet for the most part was at Iconium in the same *Capadocia*.

The second was the *Tetrarchie* of *Aleppo* the city thereof being *Aleppo* which is watered with an arme of *Euphrates*, brought thither by one of the *Sultans*, *Siarfudulus* was the first king hereof (as witnesseth *Elmacinus*) having obtained *Aleppo* in the yeere 1079. whose successor was *Rodwanus Salghuides*, in the yeere 1095.

The founder of the third *Tetrarchie*, whose chiefe city being *Damascus*, (by the testimony of the same author) was *Tagindaulas Nisus* the nephew of *Togrulbecus* (or *Tangrolipix*) who subdued *Damascus* in the same year 1079. His successor was *Ducathes* or *Decacus* the brother of *Rodumanus*, the Sultan of *Alepo* in the yeere 1095. Whom (saith *Scilix*) all the region of *Decapolis* obeyed. But this reached to *Euphrates*.

To these *Scilix* reckoneth the *Antiochian* or a fourth, contained within moderate boundes. For saith he the *Calipha* of *Egypt* out of the *Saracenicall* stock possessed the regions of *Syria* unto *Laodicea*. But forasmuch as that *Antiochean* Kingdome, as it was a little remote from *Euphrates*, so it endured not but fourteene yeeres, *Antiochia* being presently taken by ours under the conduct of *Boamund*: happily it were better leaving out *Antioch* to adde for the making up of the number of foure the *Bagdad* or *Persian* Empire upon the other side of *Euphrates* (for *Scilix* had onely respect to the *Turkes*, who had passed *Euphrates*) that so the whole *Turkish* Empire, beyond and on this side *Euphrates*, may be understood to be divided into those foure *Sultanies*: which with the course of the Kings or *Sultans* for a certain time, see Reader described in the following figure for thy more distinct contemplation.

Diagrammatic.

A Dia-

A Diagramme of the Turkish Kingdome parted in Foure Parties at *Euphrates* from the yeere 1080. and so forth, out of *Elmachinus*, the Arabian, and *Scilip*, a Greeke Author.

Beyond *Euphrates*,on this side *Euphrates*,

Of <i>Bagdad</i> <i>Togrulbecus</i> <i>Orbassalanns</i> .	Of <i>Cesaria</i> <i>Capadocia</i> & <i>I.</i> <i>conium</i> & c in <i>Asia</i> the lesse.	Of <i>Alepo</i>	Of <i>Damascus</i>
<i>Ghe'aluddaulas</i> in the yeere 1071 <i>Barkjarnens</i> <i>Mahammudus</i> <i>Mahmudus</i> began in the yeere 1117. &c.	<i>Scijddaulas</i> by surname <i>Entinmusus</i> <i>Solimanus</i> <i>Tanismanus</i> <i>Masatus</i> <i>Calisastlanns</i> &c.	<i>Sjarsuddaulas</i> <i>Roduwanns</i> <i>Tagjudiaulus</i> his sonne <i>Bulgarns</i> began in the yeere 1117 &c.	<i>Tagjudiaulus</i> <i>Decacus</i> <i>Ababacus</i> then alive in the yeere 1115 <i>Sanguinnus</i> <i>Noradinus</i>

And this was the state of the Turkish affaires, when first they passed *Euphrates*, and as it were making a shew of their breaking in upon the *Romane* territories; they were restrained in their limited prison at *Euphrates*. But howsoever this quaternion of *Sultans* remained not entire till the time of their loosing, but underwent divers changes: yet the *Holy Ghost* esteemeth the nation according to the state of the first irruption, wherein having passed *Euphrates*, they are bound until an appointed time.

And those foure Angels were loosed, being prepared for an houre and a day and a month and a yeere, that they might slay the third part of men.

This loosing of the *Turkes* happened a little before the yeere 1300, the *Caliphatus* of *Bagdad* (with which the first *woe* utterly expired) being now extinguished by the *Tartars* in the yeere 1258, and the remnant of the *Turkes*, who on the other side of *Euphrates*, hitherto raigned in *Persia*, being cast by the same (in the yeere 1289) as it were out of a sling into the countries belounging unto the *Romane* Empire on this side of *Euphrates*.

For

Chap. 9.

King of *Magog* as *Pharaoh* was of the *Egyptians*) Chap. 38. 4. And I will bring thee forth, saith he, and all thine army *Horses* and *Horse men*, and all of them clothed with armour. Again, veric 15. And thou shalt come from thy place out of the North parts, thou and people with thee, all of them Riders on horses, &c. Furthermore, this *Gog* is called the chiefe Prince of *Meshek* and *Tubal*; That is, who going out of his coasts commanded both the *Armenians* beyond and on this side *Euphrates*. I comprehend here under the name of the hither *Armenia* the *Capadocians* anciently called *Meschim* and *Moschi*, and where the chiefe towne *Mazaca* is, afterwards called *Cesarea*, and in the same Coast the *Moschi* mountaines, being no obscure tokens that the Inhabitants are derived from *Meshek*. The further or greater *Armenia* is that which is called at this day *Turcomania* from the habitation of the *Turkes*: wherein in time past the City *Thelbalana* was, the *Tibarenian* and *Balbisenian* people, the river *Teleboas* and other marks of the name *Tubal*. Yet notwithstanding, the Warre which *Ezechiel* declareth, is not to be taken for this irruption of the *Turkes* which *Iohn* describeth (this only he seemeth to intimate) bee understood of another the last under the returne of the *Jews*, and that if a man may conjecture, this which now is, something before departing.

But of the type of the Armie of the Horse-men, there is another thing which with the good leave of the Reader I will adde; but on this condition, that no man thinke mee over much to regard the deceitfulness of names and etymologies: Even solid and well cooked meates, are wont to taste more deliciously with sauce. Let not the Reader therefore disdain that I set such before him. To wit, that the *Turkes* before the loosing, now by long habitation have beene *Persians*, and by that name called every where in the *Byzantine* Historians. Certainly *Nicetas*, who in a History comprehended the most part of the time wherein they were restrained at *Euphrates*, almost alwayes calleth them *Persians*, verily rarely *Turkes*. Now the *Persians*, if thou marke even by the very found of the name, are *Horse men*: since *פרס* *Paras* by which name *Persia* is called in sacred writt (with which *Parthia* is the same, onely otherwise pronounced) in the three Easterne languages, the *Hebrew* *Chaldean*, and *Arabian*, doth signifie a Horse or Horse-man Ther-

Chap. 9.

Therefore by this reason the *Euphratean Horse-men* are *Tursapersians*, that is, the borderers of *Euphrates* by a name of their Nation are called *Horse-men*.

Neither doth example of such allusion (if any shall object dispute) seeme to bee wanting in *Daniel*, chapter 8. where the *Macedonians*, who at that time were called *Egeades* (that is to say *Goatish*) are signified by a type of *Goates*, and the King is set forth by the representation of a hee *Goate*. Behold, saith hee, *Hircus Caprarum* that is the Male of the *GoatesAlexander* the great the KING of the *Egeans*. They are the *Macedonians*. For so that Nation was called, where the first seate of the kingdom was, from *Caramos* the Founder, about two hundred years before *Daniel*. The occasione of the name the Epitomizer *Iustinus* reporteth out of *Trogus lib. 7.* whose words I will not sticke to mention. *Caramus*, saith he, with a great multitude of *Gracians*, being commanded by an answer of the Oracle to seeke places of habitation in *Macedonia*, when he had come into *Emathia*, he possessed himselfe of the Citie *Edessa*, following a flocke of *Goates* flying from a shower, the Citizens not perceiving by reason of the greatnesse of the showers and fogge: and calling the Oracle to minde, whereby he was bidden to seeke an Emphyre by the conduct of *Goates*, he appointed it the State of the Kingdom; and afterwards religiously observed, whethersoever hee removed his Army to have the same *Goates* his ensignes, using those as guides for his enterprises which he had for authors of his Kingdom. He called the Citie *Edessa Egeas*, for memory of the benefit, and the people *Egeans*. See the rest.

Such is the aptnes here, that a man may judge that the type of the Ram also in the same vision concerning the King of the *Persians* hath allusion to the signification of the name *Elam* (which is the other of the two names whereby that Nation is called) For *רם* with the *Hebrewes* (whence the name *רם* a Ram) and *רם* and *רם* which the *Chaldeans* signifie the same, to wit, to be valiant or strong. Happily therefore *רם* *Elam* with those founded as *רם* a Ram with these, and thereupon the K. of *Elam* is figured to *Daniel* in this type. Howsoever it be, when the matter it selfe is confirmed otherwise, such agreement of names with the type cannot but bee a godly solace to those that studdie those things;

Chap. 9.
Persians.Foram seu re-
buscunctis.

Chap. 9

ing whereof is reported to have bin so greate, that the country adjoyning for 40 furlongs distance was shaken, this pecc of ordinance by day did shoote seven bullets, in the night one, which was a signe of day, and did shew in what place the bullets should be cast forth that day. He which desireth. To know more and how gunnes were vsed in the besieging of the City by sea, and how the walls being shaken with ordinance by the space of 40 days at length fell downe, and how Longe the Captaynes of the Genuals with his souldiers being beate with the bullets of the gunnes quitted there place, and made way for the Turkes into the City, lett him have recourse to Chalcocondylas himselfe. Morover of the same he may learne, that the Peloponnesian streight was also concured with the same armes, by Amurath this Achemmes his Father, and the Peloponnesians brought to obedience and by Mechmes his selfe were wholly subdued, presently after the taking of Constantinople Corinthus also being conquered by this manner of ordinance.

V. 119.

To this of their weapons is added another thing concerning the nature of the horses and horsemen. That their power was not in their mouth only (of which hither vnto) but also in their tayles. For their tayles were like serpents, having heads by which they do hurt. That is, the same which before hath binne said of the Saracens, is true also of the Turkes. To wit, that they brought destruction where they came, not onely by hostile force, but also by the trayne of their Mahammedan imposture. Whence it is that these are noe lesse serpents in their tayle, then the Saracens call Locusts. whose religion they receaved, but that one kind of serpentine tayle is attributed to these, and another to them, that ariseth from the naturall diversity of the shape of both, the Locusts and horses; whereupon a sharpe tayle of Scorpions to those, but to these tayles with serpentine heades did best agree.

Chap. 9

V. 120.

But the rest of the men which were not killed with these plagues (or which escaped these plagues) repented not of the workes of their hands, that they should not worship Devils, and idolls of golde, and silver, and brasle, and stone, and wood, which neyther can see, nor heare, nor walke, &c.

But who these may be, it wilbe no hard matter to gather; since in the whole Romane Empire, or on this side Euphrates there are none now which worship Images (O shametull and grievous) but Christians

christians. Must it not needs be then that the very same worship Divells, also since both is ascribed to the same in this place, But what Divells then thou wilt say? Shurely not those which they them selves hold for vncleane spirits, and so call them (for what christian wittingly and will ingly would worship such?) but those Demons, which by the heathen theologists were vnderstood by this name *Damonia*; I meane *Deasfri* consecrated by the names both of Angels and of dead men, as it were mediators betwene God and men. *Πατρις Δαυιδιον* sayeth Plato, *μεταξυ θεων καυ ανθρωπων* Devils, are of a middle nature betweene the Gods and mortall men. Likewise *θεος ανθρωπου εμιμουαι, αλλα δεα Δαμωνις ωπστα* with man, but all comunion and conference of Gods with men is by mediation of spirits, or Divells. The same the other Platonists and the most philosophers of other sects, except the Epicurians doe hold. I will only rite the words of Apuleius, where in the opinion of Plato and the rest is fully and perspicuously containd. Divells, sayth he are meane powers by whom both our desires and merits have access, to the Gods carriers betweene mortall men, and those that dwell in heaven, hence of prayers, hence of gifts; which carry hither and thither, thence petitions, thence supplies; or certeyne interpreters or bearers of recommendations. Neither, sayth he, will it stand with the majesty of the heavenly Gods, to take care of these things. Doubtles they had two sorts of Gods; heavenly who were continually resident in heaven, and would not abate them selves to these earthly things, nor be defiled with the thought of them; these properly and singularly were called Gods: others Divells, who being as it were mediating divine power, & ministers of the heavenly and chise Gods, had the oversight of humane affayres. Those the holy cripture (if I conjecture rightly) calleth the hoaste of heaven; these (especialy those that they made of dead men) Baales of all the kinge of the Babilonians or Assyrians, or in the Cald: pronounciation, *Bel*, who first was consecrate by his for a Devil. whence after it came to passe that such divine powers were called *Baalim*, that is, *Baales*; as *Baal-por*, *Baal-berith*, *Baal-zebub*, *Baal-melach* (1er 19) even as from the first Emperor *Julius Caesar*, the other Romane Emperors afterwards are called *Cesars*.

men desired?
see Histod
Egea. Ver.
121. in simp. 80

de Dmonio
Iocacis

Let the Reder
see Audin d c
civ. del lib
8. c. 9.

Chap. 9.

De. moner

you may see
Hiero in vpen
21 chap. of
Ezech: likewise
vpon Hiero
chap. 2. and
vpon Ezech. 46.
Demonum
vers. 3. 4. 5.

But

D^{emons}.

But how this doctrine of *Divels*, agreeth with the worship-
ping of Saints and Angels by the counterfeit christians, the thing it
selfe speaketh: with this only difference, that with them there
were many supreme or heavenly Gods; with us there is only one
the Father of all. And truly there ought to be but one mediator
also, our Lord *Jesus Christ*, but that the false prophets have brought
in more like the heathen *Dæmones*: Plainely according to what *Paul*
hath prophesied 1 Tim. 4. 1. 2, 3. That it should come to passe in
the latter times, by the hypocrisie of false speakers taining lyes of
miracles, and through counterfeit holiness of the Monkes abstain-
ing from marriage and meates, by reason of their vow: that
δαίμονια δαιμονίων, that is, this doctrine of Divels should be
brought back againe into the world. The interpretation will apt-
ly serve if thou take the ginitive *δαίμονια* passively, that it may be
the doctrine concerning devils as heb. 6. 2. *διδασκαλία σατανᾶς καὶ δαι-
μονίων* &c. The doctrine of baptisme, the doctrine of
lying on of handes. For surely that, *ἐν υποκρισὶν ψευδοπροφη-
τῶν*, by the hypocrocy of false teachers, and what followeth, that the order
of construction may be safe it is expounded by the government of to
substantives, *καὶ* the preposition setting forth the instrument and
cause (which according to the Hebrew phrase is familiar) But I
have declared this more at large in another place in a peculiar
tracte, neither is it my minde here to repeat it.

Of the third Woe Trumpet.

OR

The sound of the 7. trumpet.

Chap. 10.
Verse 1, 2.

Verse 6.

Verse 7.

The vision of the sixt trumpet being ended (for there is on-
ly vision of one trumpet, even as of the scales and vials) the
next place in order of things was due to the sound of the seventh,
which notwithstanding being put of to the prophetic of the little
booke to which the spirit of God is now to passe: lest any thing
in the meane space on his part should be wanting to the fulfilling
of the prophetic of the scales now to be ended, he supplyeth the
count of the trumpets sound w^{ch} was to be deterred with an oath
wherein the event of the trumpet is shewed at least in generall. To
wit that it shall come to passe, when that Angel shall sound that
the Romane Beast being destroyed, the times of the last head
being come to an end, the mystery of God shall be finished, as he
hath

hath declared to his servants the prophets. For so, long agoe, it
was foretold to Daniell, that the fourth Beast being slayne, the
king of the saints should rule through the whole world (c. 7.) and
together that glorious promise of restoring *Israel* should be fulfil-
led (chap. 12.) But that this Kingdome is it which hee called the
finishing of the mystery of God, that acclamation subjoynd to the
same Trumpet after ward sounding, suffereth us not to doubt: the
Kingdomes of this World are become our Lords and his Christs, and
he shall raigne for evermore: That it is wonder, that there are any
who should understand it other wise. Therefore that time, of which
the Angell here sweareth, that it shall be no more, cannot be any
other, then either the time of the foure Monarchies universally, or
(which is more neere but the same in effect) of the last Kingdome;
that is, the Roman, to wit, the last period, of a time, times, and halfe
a time: since the same which here with *John* is said shall be, when
time shall be no more; that with *Daniel* was shewed should bee
then, when that period of the last times shall be accompli. hed.

And surely this consummation of the mystery of God is the mat-
ter of the seventh Trumpet: to which are added as companions
seven thunders. For they are not the matter it selfe which the
Trumpet doth exhibit, but a temporary thereof. To wit while
the Angell maketh his proclamation concerning the mystrie of
the Trumpet, seven thunders utter their voyces. He cried, saith
he, with a great voyce, as a Lion roareth; and when hee had cryed,
seven thunders uttered their voices: that is, when he had begun his
cry, seven thunders also began to speake. Neither can they but con-
temporize with the seventh Trumpet, since that which followeth
the sixth Trumpet, necessarily falleth into the seventh. But what
is this voyce of thunder? whether is it *קול ברה* *Barh Kol*? If it
bee this; the seven thunders are so many Oracles, by which the
space of the seventh Trumpet is distinguished as it were by cer-
taine periods; but of a matter not at all to be knowne, nor to bee
perceaved but in the proper times, which the prohibition to *John*
of writing the voyces of the seven thunders given from heaven,
doth intimate. Scale up the things which the seven thunders have
spoken, and write them not. We shall therefore enquire in vaine of
those things which God would have kept secret and to be reserved
for their owne times.

And thus hath the seventh Trumpet beene fitly enough accom-
modated

Chap. 10.

Chap. 11. v. 13.

Verse 6.

Verse 3:

Verse 4.

Chap. 10.

modured in its place and order, although the discoverie of the sound thereof wherein the whole myserie is fully unlockt, be reserved to another place. The purpose of which reservation, with the whole frame of such disposition, although it be touched in the *Key of the Revelation*, yet it will be neither needlesse, nor unprofitable, to repeat it here againe, and a little more at large; since the consideration thereof doth escape most of the interpreters. The diligent contemplation of the body of the Apocaliptique visions framed by the characters of the Synchronisines, gave me the first light here, and will give light to thee O Reader also except I be deceived. But the matter (that I may discover it with what plainnesse and brevity of speech I came) standeth thus.

Both propheties as well of the *Seals*, as of the *little Booke* are concluded with one and the same issue of things; to wit with that which the seventh Trumpet doth exhibit. For the declaring whereof the *Holy Ghost* hath deferred the more full opening of the sound thereof, the myserie of the seventh Trumpet, being touched before in its proper place in the order of the Trumpets lightly, and as much as was there needfull; untill, a passage being made to the new prophesie of the *Little booke*, (Chap. 10. from the eighth verse to the end) he had drawne up the first vision thereof, the course of the Revelation being likewise finished, to the same issue of things (Chap. 11. 14.) and then that *Myserie* of the seventh Trumpet, the common Catastrophe of both propheties, and only generally published, in the former prophesie (which was of the seals) is here, the sound at length being uttered, fully expounded: and that surely in a most apt order; when as otherwise without a fore-knowledge of either prophesie, that which depended upon both could not have bin understood.

And hence it cometh to passe that the businesse of that translation, is not taken in hand, by any Angell or the Trumpets, but by that great and excellent Angell, who held in his hand the *Little booke* the Symbole of the second prophesie, which was presently to be eaten by *Iohn*. For it was requisite for him, who should reveale the second prophesie, that the explaining of the sound thereof, which contained the *Catastrophe* of either prophesie, should be deferred thither. Yet if that Angell bee Christ the Lord, as it seemeth may be gathered by his more royall attyre and the whole furniture, this right of suspending the last sounding in favour of the

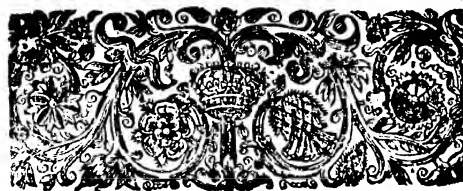
verse 8, 9.

the

the other prophesie, doth agree to none so much as to him, who was the Author of both the propheties. Hitherto truly hee had appeared in forme of a Lambe; but now it seemeth he had put on the person of an Angell: for that he was about to reveale to *Iohn* the same myserie of Consummation, which hee had revealed long before to *Daniel* in the same apparition of an Angell, and in the same rite and words of an oath: you may see *DANIEL* Chapter 12. verse 6. 7. with the fifth verse of the tenth Chap. 351.

Chap. 10.

FINIS.



A
COMPENDIUM OF
Mr. Mede his Commentary upon the
REVELATION containing
two Prophecies.

In the sealed booke or Seale Prophecie.
Secondly, the Prophecie of the little booke open.
In the Seale Prophecie is described the imperiall Chap. 4.
Session, conformable to Israels encamping in the
Wildernesse. The twenty foure Elders signifying Verf. 4.
the Bishops and Prelates answering the Levites and Priests in so
many courses.

The foure Beasts by tradition of 1. A Lion.
2. A Bullock.
3. A Man.
4. An Eagle. *the Ensignes* Verf. 6.
of the Host of Ezek. 1. 14.
Israel.

They Were full of eyes, signifying sharpe sightednesse. Verf. 6.

Their Wings, agilitie. Verf. 8.

Wings full of eyes, zeale ioyned With knowledge. Ibid.

Six wings, most ready to execute Gods Commandement. Ibid.

In the same Seale Prophecie is set forth the destinie of the Em- Chap. 5.
pire.

The first Seale; the opener is (a Lion) standing a white horse Chap. 6.
and his rider: signifying, Christ the Emperour from the East, Verf. 1. 2.
laying the foundation of the conquest of the Dragon, i. the Devill,
and all the Oracles became silent through the World.

S f The

- Verf. 3, 4. *The Second Seale (a Bullock) shewing a red horse and his rider, signifying Trajan from the West, whose reigne with Hadrian his successor was full of blood, ἀλλήλοφθονία.*
- Verf. 5, 6. *The third Seale (a Man) shewing a blacke horse and his rider; signifying Septimius Severus from the South, and by the ballances in his hand, Iustice and carefull provision for the Common-wealth in his time and Alexanders.*
- Verf. 7, 8. *The fourth Seale (an Eagle) shewing a pale horse and his rider; signifying Maximinus from the North, in his time and Gallus, Volusianus, and Decius, the sword, famine, and pestilence met together, therefore called Mortifer.*
- Verf. 9, 10, 11. *The fifth Seale (no beast horse nor rider) entereth from Aurelianus in Anno 268. wherein is set forth the tenne yeeres persecution under Dioclesian.*
- Verf. 12, 13, 14, 15, 16, 17. *The sixth Seale, an admirable shaking of Heaven and Earth, signifying the change and subversion of the state of Rome heathen by Constantine the Great.*
- Chap. 7. *Before the entrance to the seventh Seale (which is a seale of Trumpets) there is care taken for the Church: set forth by a company of 144000. to be sealed of every Tribe of Israel 12000. in reckoning of which, there is an unusuall order, yet in that Type such as might best represent the profession of pure Religion miraculously in the bosome of the Empire, to be preserved in the midst of the combustions of the World, polluted with idolatrous worship, and conspiring the ruine of the Church, and therefore it is fenced with the Seale of God. The twelve Apostles aptly answering the Type of Israel; the number 12. being the Ensigne of the Apostolike race, and by multiplying expressing the Apostolike progenie. To which is added (by the representation of innumerable Palme-bearers) a most ample estate of every Nation, People, Tribe, and Tongue, &c. praising God.*
- Verf. 9. *The seventh Seale containeth seven Trumpets, sounding the alarme to the ruine of the Empire by a seven-fold order of plagues, the foure first of lesse extent.*
- Chap. 8. *The first Trumpet wasteth the Territorie of the Romane Empire, with a terrible breaking in of the Northerne Nations: for by the third part of the Earth. is meant the people, or politicall Universe of the Romane Empire, is being the third part of the then*
- Verf. 7.

then known habitable World. This happened from the death of Theodosius, Anno 395. by Alaricus and the Goths, and by the Barbarians, Radagaiso being their Captaine, Anno 404. and by the Vandales and Alanes, &c. Anno 405.

The second Trumpet assaileth the dominion of the Romane Empire expressed by the Sea, Rome being taken by Alaricus Anno 410. After which the largeness of the Romane dominion was daily cut off, untill Anno 455. that Gensericus tooke and spoiled Rome againe; after which the whole body of the Empire was divided into tenne Kingdomes, Anno 456.

The third Trumpet utterly throweth downe the Romane Hierarchy, or Westerne Caesar, Anno 476. fetching his last breath under the fatall name of Augustulus, a Prince of bitterness and sorrowes, therefore resembled by a falling Starre called Wormewood.

The fourth Trumpet taketh away the light of the Romane Maiestie, shining till then under Ostrogothean Kings, when the Consulship of Rome failed, Anno 542.

The three woe Trumpets.

The fifth or first woe Trumpet, sendeth the hostile bands of Saracens, and Arabians, in the Type of Locusts, not onely to destroy and waste, from the yeere 830. to 980. that is 150. yeeres, or five moneths of yeeres, but also to poyson with the venomous doctrine of Muhamedisme. The Locusts had a King over them whose name was מלך, ἀπολλύων. Destroyer.

The sixth or second woe Trumpet, loseth the foure Angels, that is, the foure Sultanies, or Kingdomes into which the Turkes were parted, being before restrained at Euphrates, which loosening happened a little before the yeere 1300. uniting themselves under the conduct of one Othoman, which should come to passe after a propheticall day, a moneth and a yeere, being 396. yeeres, to wit, from the yeere 1057. wherein Tangrolipix had taken the royall Citie Bagdad, from which time the Turkes are prepared to kill the third part of men, that is, in the yeere 1453. Constantinople being then taken. The number of the horsemen are two hundred thousand, their Munition, Gunnes, and Ordnance, expressed by Fire, Smoke, and Brimstone.

Chap. 10.
Vers. 7.
Vers. 6.
Vers. 3.
Vers. 4.
Vers. 8, 9, 10.

The seventh, or third woe Trumpet, is put off to the prophesie of the Little Booke: It containeth the consummation of the Mysterie of God, which event is declared in an Oath, taken by an Angel; and a Crie, upon which seven thunders utter their voices, which Iohn is forbidden to write.

The Prophecie of the Little Booke (wherein the destinie of the Church is contained) followeth: to which the Apostle is sited by taking the Booke, and eating it; which was sweet in his mouth, but bitter in his belly.

The measured court, setteth forth the Primitive state of the Christian Church, conformable to the rule of Gods Word, shortly after to ensue, and contrary to which is the Court not to be measured, it not being Gods Workmanship, but to be prophaned by idolatrous worship renewed, or Antichristian Apostasie, to reigne fortie two moneths of yeeres.

While this Court is prophaned, two Witnesses bewaile the prophanation, give testimonie to the truth of God, and exhort to repentance 1260. dayes, answerable to the fortie two moneths of prophanation, denouncing Gods iudgements, which beganne to be executed at the Phyalls, and debarring the new Idolaters from the hope of eternall life.

The destinie of these Witnesses is (when they have finished their testimonie) to be made conformable to Christ in suffering, to be inflicted upon them by the Romane seven-headed Beast; these shall in the end suffer a mysticall death, and lye unburied three yeeres and an halfe; after which they shall be restored to their former estate, or to a more excellent dignitie. And upon a commotion, and alteration of politicall affaires, the Citie of Rome as now it is (being but a tenth part of the old Citie) shall be overthrowne at the fifth Phyall, wherein shall be slaine 1000. men of Name, or of the Clergie, or Companies of men. This is the ending of the second woe or sixth Trumpet: at which time the Kings from the East, or the Iewes, shall beginne as it were a new Kingdome: or the Beast, i. the Pope, shall change his forme, being driven from his Metropolis Rome, by the overthrow thereof.

So

So this Vision (Chap. 11.) of the open Booke goeth through the whole course of the Revelation, to shew the connexion of it with the Seales and Trumpets.

The Romane Empire worshipping the Dragon, that is, the Devil in Idols, persecuted the Church of God (represented by the Woman in travell to bring forth Christ in the Romane Empire to be King) 300. yeeres. But after she brought him forth (the Dragon being cast downe from the Romane throne by Constantine) he was there enthroned. This chance of the Dragon contemporiseth with the sixth Seale. The woman after the bringing forth of her sonne, dwelleth in the Wildernesse 42 monethes, or for a time, times, and halfe a time; typifying the state of the Church in a middle condition, freed from the rage of persecution, and not attained to the state of glory, but still persecuted by the flood of errors and heresies cast out of the Devils mouth.

A new Tragedy of evils falleth upon the Woman entred into the wildernesse. She lighteth upon a double Beast, the one ten horned, being the secular whole estate of ten Kingdomes, into which the Empire was divided by the warres of the Barbarians. The other two horned being Ecclesiasticall, which the Pope with his Clergie make up; both Beasts reigning together, and tyed in a neere alliance, governing under the seventh head, exercising the crueltie of the Dragon, and pretending the worship of Christian Religion, demolishing Idols, but promoting by Laws and Edicts idolatry, and lately ablished Heathenisme, termed blasphemy against God, his Name, his Tabernacle, and them that dwell in heaven. His Name, when any thing besides God is worshipped with divine worship His Tabernacle; that is, the humane nature of Christ, wherein the Deitie dwelleth, by transubstantiation. And them that dwell in heaven, that is, by calling idols which they worship by their names in derogation of Christ his prerogative and glory.

The company of 144000 virgins followers of the Lambe, mentioned and sealed before at the seventh Seale for connexion of the two propheties; signifie the Church in the midst of the papacie continuing faithfull to the Lambe, the native progenie of the

Sf 3

twelve

twelve Apostles apostolically multiplyed, purely and rightly honouring the Lambe and his Father With the Evangelicall song, not addicted to any one Sea, but accompanying the Lambe whithersoever he goeth, often and sharply admonishing the worshippers of the Beast concerning Evangelicall Worship, and warning all to withdraw themselves from those Idolaters, except they will perish eternally, set forth in the Cry of thre Angels.

Verf. 6, 7. The first admonisheth to worship God purely and rightly according to the Gospel: fulfilled in the yeere 720 in the Greeke and Eallerne Churches, when the Emperours Leo Isaurus, Constantine Iconomachus, Leo Armenius, Michael Balbus, and Theophilus, by their Edicts and Decrees made Protestation for presenting religious worship to one God the Creator, against worshipping of the creature, not only Images, but also Saints and their reliques: as also by the Councell of 338 Bishops assembled at Constantinople by Constantine Iconomachus the adoration of images was accused and condemned of impietie, &c.

Verf. 8. The second Angel threatneth mysticall Babylon for the crime of spirituall fornication with inevitable destruction: Fulfilled in the time of the Albigenes and Waldenses who were the ministers of this Cry; by Word and by deed, precluming the Church of Rome to be the Apocalypitike Babylon by her idolatry and mysticall whoredome, &c.

Verf. 9, 10, 11, &c. The third Angel denounceth horrible and hainous torments, easelss and endlesse, to the whole traine of the Beast, and those that shall abide in his obedience.

Verf. 14 15. After this threefold admonition by the Angels, followeth the vindication of the Church against her enemies, under the types of Harvelt and Vintage; By Harvelt is understood the preparation of the Bride by the conversion of the Iews, together with the overthrow of the Turkish Empire; the Lord Iesus being the Lord of the Harvelt, and this at the sixth phyall.

Verf. 17, 18, 19, &c. 2 Thess. 2. 8. As touching the Vintage, the vineyard of the earth is the dominion of the Beast: The grapes, the followers of the Beast: The winepresse, the place of slaughter Armageddon in the seventh phyall: to which place the grapes being gathered by the Angel the Vintager With the helpe of the Saints, the Lord Iesus shall tread them at his comming. Now both Harvelt and Vintage

is obtained by prayers of the Church universally.

Mysticall Babylon is Rome, the mother Citie of spirituall fornication. Chap. 17. Verf. 1, 2.

Verf. 3. The Beast, is the Romane Empire.

Seven heads, are seven hills upon which Rome standeth, or seven Orders of successive Rulers, viz. Kings, Consuls, Tribunes, Decemviri, Dictators, Emperours, (in respect of the change whereof into ten Kingdomes it might seeme another Ruler, yet is but the same) and Popes: which last Beast is the bearer of the whore.

Verf. 4. The ten hornes, are those ten Kingdoms into which the Empire is divided.

Verf. 4. The cup in her hand, &c. hath allusion to whores and stewes, which is interpreted by the Angel to Iohn, in the Chapter following at the eighth verse.

Chap. 15. In this Chapter is figured the state of the Church cleansed from Idolatrous pollution, and singing the triumphant song at the pouring out of the phyalls.

Verf. 6, 7. The effusion of the phyalls signifie the ruine of the Antichristian Beast. The seven phyalls, so many degrees of the ruine thereof. And whatsoever the phyall is poured out upon, suffereth damage and losse thereby.

Chap. 16. v. 2. The first phyall is poured out upon the Earth, that is, the people, or common sort of Christians; this was fulfilled by the Albigenes and Waldenses, &c.

Verf. 3. The second phyall is poured out upon the Sea, that is, the compass of the Popes iurisdiction; fulfilled by Luther, &c. Reformers of the Church.

Verf. 4, 5, 6, 7. The third upon the Rivers, that is, upon the Ministers and Defenders of the Antichristian iurisdiction; fulfilled in the yeere 1582, upon the Spanish Champions, Priests and Iesuites, by laws executed upon them in the reigne of Queene Elizabeth.

Verf. 8, 9. The fourth upon the Sunne, that is, the Germane Empire, now (by the warres there) in pouring out.

Verf. 10, 11. The fifth, upon the Throne of the Beast, that is, Rome it self.

Verf. 12, 13, 14, 15, 16. The sixth upon Euphrates, to prepare a way for the Kings of the East, viz. The conversion of the Israelites, by removing the obstacle, the Othoman Empire of the Turks, agreeing with the plague of the sixth Trumpet, Chapter 11.

The

Vers. 17, &c. *The seventh phyll is powred out upon the Aire, that is, upon Satan, comprehending, not the dominion of the Beast onely, but all the enemies of Christ, gathered together under the conduct of the Power of the Aire, and shut up in Armageddon.*

Chap. 10.

The seventh Trumpet, With the whole space of 1000. yeeres thereto appertaining, signifying the great Day of Iudgement, circumscribed within two resurrections, beginning at the iudgement of Antichrist, as the morning of that day, and continuing during the space of 1000 yeeres granted to new Ierusalem, (the Sponse of Christ) upon this Earth, till the universall resurrection and iudgement of all the dead, when the wicked shall be cast into Hell to be tormented for ever, and the Saints translated into Heaven, to live with Christ for ever.

FINIS.



Errata in the latter part of this Booke.

Page	line.	Errat.	Corrected.
3.	l. 13.	as measuring	is measuring
7.	l. 3.		exp. 6. for 2. 10.
10.	l. 6.	that was	that they may
21.	l. 31.	to the Saint	to the hit
24.	l. 30	That teach	That the teach
30.	l. 33.	with her childe	her childe
46.	l. 17.	a few slaves.	a few slaves together,
61.	l. 19.	that the Romans	that shot Roman
73.	l. 11.	twelve virgins	twelve being eminent as well as
81.	l. 17.	nation	the company of virgins
84.	l. 16.	either drag	in-don
85.	l. 12.	the crime	either better drag
111.	l. 33.	for many	the crime
115.	pk. add in marg.	of many	of many
120.	l. 19 and 30. f.	שני אלפים תורה	שני אלפים תורה

pk. add in marg. 2 Th. 5. 8 agn. 10 line 96. add Dan. 35.
l. 19 and 30. f. שני אלפים תורה